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Dunmore 2d Mo. 8. 1812 T 53

EXTRACTS

FROM THE

MINUTES AND ADVICES

OF THE

YEARLY MEETING

OF

FRIENDS

HELD IN LONDON,

FROM ITS FIRST INSTITUTION.

SECOND EDITION.

London:
PRINTED AND SOLD BY W. PHILLIPS,
GEORGE YARD, LOMBARD STREET.

1802.

PREFACE

TO THE FIRST EDITION.

THE Yearly Meeting having been apprehenſive that, in ſome Quarterly and Monthly Meetings, due care hath not been taken to preſerve, and enter regularly in the books kept for that purpoſe, thoſe minutes and advices which from its firſt inſtitution have occaſionally been communicated to them, for eſtabliſhing and conducting the diſcipline of the church, hath ſeen meet to direct that thoſe minutes and advices ſhould be carefully extracted and properly arranged under ſuitable heads, and be compriſed in one volume, for the general ſervice of the ſociety. This important work having been committed to the care of the Meeting for Sufferings, it was with much labour and great attention performed, and was laid before the yearly meeting in 1781; when a conſiderable number of judicious friends then

186361

preſent were appointed to come up to London in the Tenth Month enſuing, to join the meeting for ſufferings in examining the ſame: moſt of whom, in conjunction with that meeting, met accordingly, and having given their attendance with unremitting aſſiduity, in much concord and to mutual ſatisfaction, were favoured after many ſittings to go through the work, comparing every part with the original records; and the whole, as contained in the following pages, was agreed to by the yearly meeting in 1782, and directed to be printed: in order that,

Firſt. Every quarterly and monthly meeting may be furniſhed with a complete and correct collection of the ſeveral minutes and advices iſſued by the yearly meeting for regulating the affairs of the ſociety:

Secondly. That theſe minutes and advices, being more generally made known, may be more uniformly obſerved and put in practice; that order, unity, peace, and harmony may be preſerved throughout the churches:

Thirdly. That, in an eſpecial manner, the youth of the preſent and ſucceeding generations may be early and fully inſtructed in our religious principles, and in the nature and deſign of our Chriſtian diſcipline; and, through divine aſſiſtance, be enabled to adorn our holy profeſſion by a conſiſtent conduct and circumſpect converſation, in all godlineſs and honeſty; thereby avoiding

the reproach which many, through a defection in principle, or a degeneracy in practice, have brought upon themſelves and the body of which they profeſs to be members:

Fourthly. That the unfaithful, the immoral, and the libertine profeſſors may be ſeaſonably reminded of their danger and of their duty; as well as of the great labour which, in much goſpel love, hath been from time to time beſtowed for their help and recovery; and that ſuch as continue to deſpiſe and reject the convictions of truth, and the counſel of their brethren, and refuſe to be reclaimed, may be made ſenſible that they themſelves are the ſole cauſe of their ſeparation from our religious fellowſhip and communion. For when any by their inconſiſtent and diſorderly conduct, or by imbibing and adopting principles and practices contrary to the doctrine which we have received, have firſt openly manifeſted their diſunity with the ſociety, it is but juſt and requiſite that, after endeavouring and waiting to reſtore them without effect, the body ſhould teſtify its diſunity with ſuch erring and refractory members; at the ſame time earneſtly deſiring that they may be convinced of the error of their ways, and that through unfeigned repentance, and a conſiſtent, orderly conduct in future, they may be reunited to the body. This being the utmoſt extent of our diſcipline reſpecting offenders, it is very evident, that from the right exerciſe thereof no degree

of perſecution or impoſition can be juſtly inferred; for the impoſition reſts entirely on the part of thoſe who inſiſt on being retained as members, whilſt at open variance with the body either in principle or practice.

We are not, however, without a clear ſenſe that this publication will prove inſufficient to produce the deſired effect, unleſs we are very careful to move and act under the immediate influence of the Spirit of Chriſt in the pure love of the goſpel; a cloſe adherence to which would render a multiplicity of rules unneceſſary.

And whilſt we are earneſtly recommending this work to the notice and regard of friends, we cannot omit to preſs upon them a diligent reading of the Holy Scriptures, as ſuperior to all other writings for inſtruction; and it muſt yield great ſatisfaction to obſerve how conſonant theſe advices are to the doctrine and precepts of Chriſt and his apoſtles.

Although this collection is printed ſolely for the uſe of our own ſociety, yet ſhould it get abroad and meet the public eye, it is not doubted but every ſerious and candid reader will obſerve, throughout the whole, the conſtant and earneſt endeavours of the yearly meeting for the promotion of virtue and religion. And notwithſtanding it be too obvious to be denied, that there are amongſt us many ſorrowful inſtances of a grievous departure

from the godly zeal, purity, probity, ſimplicity, and ſelf-denial, ſo conſpicuous in our worthy predeceſſors; yet, by comparing the later advices with thoſe of a more ancient date, and obſerving the continued care and concern of the yearly meeting to guard and teſtify againſt every appearance of evil, and every mark of declenſion, it muſt be allowed that, as a religious body, we are the ſame people our forefathers were, in faith, in doctrine, in worſhip, in miniſtry, and in diſcipline.

And although it be our lot to live in an age of great diſſipation, luxury, and profaneneſs, when the genuine fruits of the ſpirit of Chriſtianity are ſo rarely ſeen, that every thing ſacred and ſerious ſeems threatened to be overwhelmed by the torrent of vice and irreligion; yet we are bowed in thankfulneſs to the Author of all good, in that we have abundant cauſe to believe there are ſtill many, of various ranks and ages, mercifully preſerved both among ourſelves, and in other Chriſtian communities, who, through faithfulneſs to the meaſure of grace which is given to every one to profit with, have been ſtrengthened to retain their integrity, and to hold faſt the profeſſion of their faith without wavering. Many of them, doubtleſs, are at times ſecretly mourning over the great deſolations which infidelity and immorality have made in the Chriſtian world; nevertheleſs they are comforted at ſeaſons in the hope of better times, and helped to

look forward with an eye of faith, and with unſhaken confidence, to the gradual increaſe of that day, when darkneſs ſhall no longer cover the earth, nor groſs darkneſs the hearts of the people; when the ſpiritual kingdom of Chriſt ſhall be exalted over all, and that glorious ancient prophecy fulfilled, when he ſhall have the heathen for his inheritance, and the uttermoſt parts of the earth for his poſſeſſion; when nation ſhall not lift up ſword againſt nation, neither ſhall they learn war any more; and when the ſaving knowledge of the Lord ſhall cover the earth, as the waters cover the ſea.

Meeting for Sufferings,
24th of the Firſt Month, 1783.

PREFACE

TO THE SECOND EDITION.

SINCE the printing of the 'Extracts from the Minutes and 'Advices of the Yearly Meeting of Friends held in London,' or *The Book of Extracts*, as it is uſually termed, about nineteen years have elapſed. During this period ſo many new regulations have taken place, as to render that book an imperfect collection of the rules of the ſociety. This inconvenience has been in part obviated by a ſubſequent collection, made by a committee of the yearly meeting in conjunction with the meeting for ſufferings; which collection was ſubmitted to the yearly meeting in 1792, and printed by its order, together with ſome minutes of the ſame year, under the title of an *Appendix*. But the Book of Extracts itſelf being out of print, and the Appendix becoming, by means of ſucceſſive additions to the rules and advices, a

deficient ſupplement, the yearly meeting in 1800 recommended the quarterly meetings to ſend deputies to London in the Eleventh Month enſuing, to join the meeting for ſufferings in reviſing the whole, and preparing a new and complete edition.

The joint meeting accordingly entered on the buſineſs the 7th of the Eleventh Month, 1800, and purſued it diligently to the 29th of that month, incluſive. In the courſe of its deliberations, it was found expedient to omit ſeveral advices which ſtand in the firſt edition; chiefly, becauſe there were others under the ſame head of equal or ſuperior pertinency, or becauſe, in a few inſtances, it ſeemed eligible to exchange them for others, iſſued ſince the printing of the Book of Extracts: and there has been a conſiderable abridgment of ſome of thoſe which remain.

In proceeding with the reviſion of the rules, the expediency alſo of ſome alterations in *them* engaged the attention of the meeting; and, as friends from various quarters of the kingdom were preſent, there was an opportunity for full and free conference reſpecting the general operation of exiſting regulations, and the probable effect of new ones. The additional minutes thus produced, were ſubmitted to the laſt yearly meeting; and will be recogniſed in the following pages with the date ſubjoined, of 1801. But this date will alſo be obſerved at the end of minutes and advices, wherein no new matter has been inſerted. In this

caſe it will generally be found that the import of the original minute or advice has been ſomewhat confined, extended, or otherwiſe altered by the change or omiſſion of words. Where omiſſions are merely for the ſake of conciſeneſs, and do not make an alteration in the ſenſe of the ſentence, the date of 1801 is not added.

The minutes and advices do not in all caſes ſtand in the ſame order as before. In thoſe heads where there is any deviation from the order of dates, beſides the general plan of letting the advices ſtand together before the rules, attention has been given to the two following circumſtances: firſt, where the head ſeemed naturally to admit of diſtinct ſubdiviſions,* to place together what related to each; and ſecondly, to endeavour that the ſeries of advice or of direction ſhould proceed, under each head, in the manner which ſeemed moſt likely to bring the ſubject into the cleareſt point of view.

There is yet another circumſtance reſpecting this edition, which, it is hoped, will render the conſulting of it more eaſy, and lead readily to every thing that it contains on any ſubject. This is a ſet of pretty copious marginal, and other references. The minutes and advices under each head (where there are more

* Marriage, and Tithes, may be conſulted as inſtances.

than one) are numbered with common Arabic figures in the margin. When any number contains ſuch various and diſtinct matter as to require further diviſion, which is the caſe with ſome under the heads ARBITRATION, MARRIAGE, QUERIES, REMOVALS AND SETTLEMENTS, and WOMEN'S MEETINGS, the ſmaller diviſions (whether queries, advices, or rules) are marked by Roman numerals. By this means, the references are made, not to the page, but to the head and number where any ſimilar matter is to be found. The marginal references are a guide to ſuch parts as have more or leſs connexion with the minutes or advices (and ſometimes with the lines) againſt which they reſpectively ſtand; thoſe at the end of the head, to ſuch as have relation to the head conſidered more at large. The index alſo points to head and number; and where minutes or advices have ſeveral paragraphs not diſtinct enough for ſubdiviſion by Roman numerals, both the references and the index generally ſhew which of ſuch paragraphs is intended.

There are ſometimes references from one number to another under the ſame head; but theſe are commonly from prior to ſubſequent numbers, and not often to ſuch as are of earlier date than thoſe to which they are affixed. This hint may tend to prevent any from eſcaping the reader's notice; and it will alſo be well, on turning to a part referred to, provided the reaſon of the re-

ference do not at once appear, to read the part throughout; by which means the connexion, it is hoped, will not fail to be found.

The variety and excellency of the matter contained in the Book of Extracts, entitle the collection to attentive and repeated perusal; there is instruction for the inexperienced, and confirmation for the more advanced Christian; and while it teaches the letter of our discipline, it bears abundant testimony to the spirit in which it should be conducted—the spirit, temper, and habitude of mind, which ought to be the continual clothing of such as undertake, in any way, to be the advocates of the Lord's cause.

MEETING FOR SUFFERINGS,
5th of the Second Month, 1802.

ADVERTISEMENT.

THE letters P. E. and W. E. added to the dates of ſome of the extracts, ſignify that ſuch are taken from the Printed or Written Epiſtles of the reſpective years: and the reader is deſired to notice alſo the following abbreviations, beſides thoſe which occur in the Table of Contents:

Adv.	Advice.
Art.	Article.
Ibid.	*ibidem*, in the ſame place.
Id.	*idem*, the ſame.
No.	Number.
P.	Page.
Par.	Paragraph.
Paſs.	*paſſim*, ſignifying that ſeveral places in a head referred to are to be looked at, or the head generally.
Q.	Query.
R.	Rule.
Vid. or *v.*	*vide*, ſee.

CONTENTS.

Heads.	*Page.*	*Heads, as abbreviated for the purpose of the references.*
Affirmation	1	
Appeals	2	
Arbitration	5	Arbitr.
Books	11	
Civil Government	15	Civ. Gov.
Conduct and Conversation	20	Cond. & Converſ.
Convinced Persons	26	Conv. Perſons.
Covetousness	28	
Days and Times	30	
Defamation and Detraction	38	Defam. & Detr.
Discipline, and Meetings for Discipline	42	Diſcipl. &c.
Family-Visits	52	Family-Viſ.
Gaming	54	
Grave-Stones	55	
Liberality to the Poor	56	Lib. to the Poor.
Love and Unity	59	
Marriage	62	
Masters, Mistresses, and Servants	73	Maſters, &c.
Meeting for Sufferings	75	Meet. for Suff.
Meetings for Worship	80	Meet. for Worſh.

Heads.	*Page.*	*Heads, as abbreviated for the purpose of the references.*
Militia	87	
Ministers and Elders, and their Meetings	89	Min. & Eld. &c.
Moderation and Temperance	105	Mod. & Temp.
Monthly Meetings	108	Monthly Meet.
Morning Meeting	115	Morn. Meet.
Mourning Habits	116	Mourn. Hab.
National Stock	117	Nat. St.
Oaths	120	
Parents, Guardians, and Education	121	Parents, &c.
Plainness	130	
Poor	136	
Preparative Meetings	138	Prep. Meet.
Quarterly Meetings	140	Quart. Meet.
Queries	142	
Records	152	
Removals and Settlements	160	Rem. & Sett.
Schools	169	
Scriptures	172	
Slave-Trade and Slavery	176	Slave-Tr. &c.
Sufferings	181	Suff.
Tithes	184	
Trade	195	
War	201	
Wills, Executors, and Administrators	205	Wills, &c.
Women's Meetings	208	Wom. Meet.
Yearly Meeting	212	Yearly Meet.
Youth	217	
Index	223	

AFFIRMATION.

WE cannot but with great humility acknowledge the goodneſs of God, in diſpoſing the legiſlature to grant us, the laſt ſeſſion of parliament, ſuch form of affirmation, as, by accounts received, we find very ſatisfactory to all the brethren: for which we are truly thankful to God, and thoſe in authority. 1722. P. E.

FORM OF AFFIRMATION.

(8 GEO. I.—Cap. 6.)

I, A. B. *do ſolemnly, ſincerely, and truly, declare and affirm*, that, &c.

[Here is to follow, without any other addition, the ſubject matter to be affirmed.]

Note—By an act, 22 Geo. II. Cap. 46. our affirmation is to operate in all caſes wherein an oath is required by any act or acts of parliament now in force, or hereafter to be made, although no particular or expreſs mention be made for that purpoſe in ſuch act or acts, with the ſame force as an oath; except in criminal caſes, to ſerve on juries, or to bear any office or place of profit in the government.

A falſe and corrupt affirmation is ſubject to the ſame penalties as perjury.

APPEALS.

1

v. No. 9.

IF any perſons ſhall think themſelves injured or aggrieved by the judgment of any monthly or other meeting, of which they are or were members, ſuch perſons may appeal to the quarterly meeting, to which the ſaid monthly or other meeting doth belong; provided notice be given of ſuch intended appeal, in three months after ſuch judgment is given; and the appeal muſt be lodged in ſuch quarterly meeting, within ſix months after ſuch notice.

If any perſons be diſſatisfied with the judgment of any quarterly meeting, they may appeal from ſuch judgment to the yearly meeting; the appellants giving notice to the ſaid quarterly meeting, of their intention to appeal, within ſix months after the judgment of ſuch quarterly meeting is given; and ſuch appeal muſt be brought to the next yearly meeting, if it may with convenience, or to the next following.

v. No. 6.

All perſons who may think themſelves aggrieved, not purſuing the directions given with reſpect to the time of giving notice and lodging their appeals, ſhall be excluded from any right of appealing afterwards. 1727.

2

This meeting agrees, that a committee be yearly nominated, to judge of the fitneſs of receiving all appeals that ſhall be offered, to hear ſuch as they ſhall judge come duly before them, and report their opinion thereof, for the approbation, rejection, or amendment of this meeting. 1727.

This committee is to be choſen in the following manner, viz. the repreſentatives of each of twelve quarterly meetings, as they ſtand alphabetically, are to nominate one of their number, to conſtitute, with the others choſen in like manner, a committee of appeals: the next twelve quarterly meetings, as they ſtand in order, annually chooſing a like committee for the ſame purpoſe. 1728. 3 v. No. 5 & 10.

All appeals from any perſon or place ſhall be delivered to the clerk of the yearly meeting for the time being, before the riſing of the meeting at its third ſitting; at which time, the clerk for the time being ſhall read over the names of thoſe friends who are choſen on the committee of appeals, and if any appeals be brought, ſhall deliver them to the committee; who, or any ſeven of them, have power to proceed thereon, according to the foregoing direction. 1728.—1801. 4 2. No. 2.

No repreſentative of any quarterly meeting, from which, or againſt which, an appeal may come, ſhall be nominated on this committee; but the repreſentatives of the quarterly meeting next in rotation, ſhall chooſe one of their own number for this ſervice: and ſuch quarterly meetings as are ſet aſide on this account, are firſt to be called upon to nominate a repreſentative to ſerve on this committee, the year following. 1733. 5

If any appellant or appellants do not bring his, her, or their appeal to the yearly meeting next enſuing, due notice once given, then, if ſuch appellants continue their appeal, notice ſhall be repeated in writing to the meeting againſt which they may appeal, at leaſt three months preceding the yearly meeting. 1745. 6

7 No appeal ſhall be received a ſecond time, which hath been once determined by the yearly meeting. 1745.

8 The friends of Ireland, by a letter from their laſt national meeting, and alſo by their repreſentatives preſent, have earneſtly requeſted to be excuſed from attending appeals againſt them to this meeting, except in matters of faith and principle, wherein they deſire not to be excuſed; but having urged many hardſhips and inconveniences, which they apprehend muſt attend their following appeals in other caſes, this meeting, upon ſolid and deliberate conſideration of their requeſt, in much brotherly condeſcenſion agrees thereto, until ſome manifeſt inconvenience ſhall be found to ariſe from ſuch exemption. 1760.

9 It is the ſenſe of this meeting, that the limitation of time expreſſed in the minute of 1727, concerning appeals, doth not operate upon appeals from monthly meetings, as it doth upon thoſe from private perſons. 1766.

10 It is agreed, that the repreſentatives of the quarterly meetings, who are to nominate the committee for appeals, ſhall meet for that purpoſe at the cloſe of the firſt ſitting of this meeting, and report to the next ſitting the names of the friends choſen. 1787.

11 This meeting agrees not to receive in future any appeal in print, or that hath been printed. 1794.

12 Dear friends, in the ſpirit of the goſpel, which is peace on earth, and good-will to all men, labour to maintain the diſcipline of the church, wherein you will be favoured with wiſdom, prudently to determine the affairs that may come before you, and be inſtrumental to prevent appeals from coming to this meeting, which tend to prolong it, and give uneaſineſs to friends. 1736. W.E.

And vid. Quart. Meet. 2.

ARBITRATION.

AGREED, that the chooſing of arbitrators is proper in caſes of differences about a man's property. 1684. 1

Adviſed, that in all caſes of controverſy and difference, the perſons concerned therein, either ſpeedily compoſe the difference between themſelves, or make choice of ſome faithful unconcerned friends to determine the ſame, and they to ſtand to their determination; or otherwiſe, if they cannot agree upon the choice, to ſubmit to the monthly meeting's choice of certain perſons meet to inſpect and determine the controverſy, and to ſtand to their award and final determination thereof: and all friends to take heed of being parties with one or another, for the prolonging thereof. 1692. P. E. 2

Adviſed, that no friends ſhall go from the order of truth, and former advice, to ſue one another at law; but that all differences among friends be ſpeedily ended by themſelves, or by reference, and not prolonged or delayed. 1696. 3 v. No. 5.

And we do again remind you, that friends may be every where careful to get all differences about outward things ſpeedily compoſed, either between themſelves, or by arbitrators, without troubling monthly or quarterly meetings with ſuch affairs; and it would be well that friends were at all times ready to ſubmit their differences, even with perſons not of our perſuaſion, to 4

Deut. i. 16. arbitration, rather than to contend at law. "Hear the cauſes "between your brethren, and judge righteouſly between every "man and his brother, and the ſtranger that is with him." 1737. W. E.

5 Whereas it ſometimes happeneth, to the hurt of truth, and grief
v. Queries 2, 2. III. of many friends, that differences do ariſe amongſt ſome profeſſing truth, about outward things; it is therefore by this meeting thought convenient, and adviſed, that when any friend or friends ſhall hear of any ſuch difference betwixt any friends in that meeting to which they do belong, that they forthwith ſpeak to, and tenderly adviſe, the perſons between whom the difference is, to make a ſpeedy end thereof; and if ſuch friends do not comply with their advice, that then they take to them one or two friends more, and again exhort them to end their difference; and if they, or either of them refuſe, then to let them know, that it is the advice and counſel of friends, that they
v. No. 9, Art. I. ſhould each chooſe an equal number of indifferent, impartial, and judicious friends to hear, and ſpeedily determine the ſame,
v. No. 8, No. 9, Art. III. and that they do bind themſelves to ſtand to their award and determination, or the award and determination of the major part of them, that ſhall be made and ſigned by the arbitrators, or the award and arbitration made and ſigned by the umpire, if there be one agreed unto.

Alſo this meeting doth adviſe, that if any friend ſhall refuſe ſpeedily to end the difference, or refer it as before adviſed, complaint be made of that perſon unto the monthly meeting to which he doth belong; and if, after admonition, he ſhall refuſe ſo to refer his caſe, that then the meeting do teſtify againſt ſuch perſon, and diſown him to be of our ſociety.

And if any friends that ſhall be choſen to hear and determine any ſuch difference as aforeſaid, after they have accepted thereof,

and the parties differing are become bound to ſtand to their determination, ſhall decline and refuſe to ſtand and act as arbitrators, that then the perſon or perſons ſo refuſing, be required to give the reaſons of their refuſal unto the monthly meeting to which they belong; and if that meeting ſhall not eſteem thoſe reaſons ſufficient juſtly to excuſe them, then the meeting to preſs them to ſtand to what they have accepted; and if after ſuch admonition, they ſhall continue to refuſe to ſtand as arbitrators, that then the meeting do teſtify againſt them, or either of them, as ſuch as are not ſubject to the juſt rules of our ſociety, neither ought to be admitted thereunto, until he or they condemn and retract the ſame.

And it is the advice of this meeting, that perſons differing about outward things do, as little as may be, trouble miniſtering friends with being arbitrators in ſuch caſes.

And that all perſons differing be exhorted by the monthly meeting to which they belong, when their caſes are referred, and judgment and award made, ſigned, and given thereupon, as aforeſaid, to ſtand to and perform the ſaid award, which they have bound themſelves to perform; and if any one ſhall refuſe ſo to do, that then the monthly meeting to which ſuch perſon doth belong, upon notice thereof to them given, ſhall admoniſh him thereunto; and if, after admonition, he perſiſt to refuſe, then the meeting to teſtify againſt him.

To conclude, it is the ſenſe and judgment of this meeting, that if any perſon profeſſing truth, ſhall arreſt, ſue, or implead at law, any other perſon profeſſing truth, before he hath proceeded in the methods herein before recommended, ſuch perſon doth therein depart from the principle of truth, and the known way thereof, and acts contrary thereunto, and ought to be dealt with by the meeting he belongs to for the

v. Nº. 7 & 8.

ſame; and if he ſhall not give ſatisfaction to the meeting for ſuch his diſorderly proceeding, by condemning it, and himſelf therein, that then he be diſowned by the meeting. 1697.

6 And if the party ſo ſued or arreſted, taking with him, or, if under confinement, ſending, one or two friends to the perſon who goes to law, ſhall complain thereof, the ſaid perſon ſhall be required immediately to ſtay proceedings; and if he does not comply with ſuch requiſition, the monthly meeting to which he belongs ſhall diſown him, if the caſe require it. 1782.

7 Whereas ſome perſons profeſſing with us, have proved ſo baſe and unworthy, as, when they have run themſelves in debt, to remove themſelves, or their effects, to prevent juſtice; whereby thoſe creditors, who are friends, have been deprived of an opportunity of the common method of friends, ſpecified in the minute of 1697, reſpecting arbitrations; it is hereby declared, that the laſt paragraph of the ſaid minute, which prohibits friends to ſue or arreſt one another, is not intended to prevent ſuch evil perſons in thoſe practices from being dealt with by a legal proceſs, as the nature of the caſe may require: of which circumſtance the monthly meetings are the proper judges; ſo it is not doubted but they will do juſtice to the parties concerned therein. And this meeting doth requeſt every monthly meeting to appoint and depute proper perſons out of their ſeveral meetings, for ſuch friends as have occaſion to adviſe with, in the intervals of monthly meetings, and, if they ſee cauſe, to give liberty to recover as above. 1720.—1801.

8 So much of the minute of 1697, as doth relate ſimply to entering into bonds, and ſo far as arbitrations may be refuſed on

account of diſputes and queſtions in law, relating to executors or truſtees, where the property is not their own;—in both theſe caſes, that there be a particular and ſpecial regard had to the nature and circumſtances of things: it not being either now, or at the time of making the ſaid minute, the intent of this meeting to lay any unwarrantable burthen upon any brother, or upon the church. 1720.

The following method is to be obſerved in proceeding in Arbitrations. 9

I. Each party having choſen one or two indifferent, impartial, and judicious friends, thoſe ſo choſen are to agree upon a third, or a fifth friend, unleſs the parties firſt agree in the nomination, whoſe name ſhall be inſerted with the others in the bonds of arbitration, or other written agreement.

II. The arbitrators ſhould not conſider themſelves as advocates for the party by whom they were choſen, but men, whoſe incumbent duty it is to judge righteouſly, fearing the Lord. They ſhould ſhun all previous information reſpecting the caſe, that they may not become biaſſed in their judgments, before they hear both parties together.

III. The parties to enter into written engagements, or bonds in the uſual form if either of them require it, to abide by the award of the arbitrators, or a majority of them, to be made in a limited time.

IV. Every meeting of the arbitrators muſt be made known to the parties concerned, until they have been fully heard; nor ſhall there be any ſeparate, private meetings between ſome of the arbitrators, or with one party ſeparate from the other on the

buſineſs referred to them; and no repreſentation of the caſe of one party, either by writing or otherwiſe, is to be admitted, without its being fully made known to the other, and, if required, a copy to be delivered to the other party.

V. The arbitrators are to hear both parties fully, in the preſence of each other, whilſt either hath any freſh matter to offer, until a certain time to be limited by mutual agreement. Let no evidence or witneſs be withheld or rejected.

VI. If there ſhould appear to the arbitrators, or to any of them, to be any doubtful point of law, they are jointly to agree upon a caſe, and conſult counſel thereupon. The arbitrators are not required to expreſs in the award their reaſons for their deciſion. One writing of he award is to be delivered to each party.

It is recommended to arbitrators to propoſe to the parties, that they ſhould give an acknowledgment in writing before the award be made, that they have been candidly and fully heard.

v. Defam. & Detr. 5.

Matters of defamation are not ſubjects to be arbitrated, until the defamation is proved, and that ſome injury is ſuſtained by the defamed in his trade or property; and in that caſe, the damage ſhould be ſubmitted to arbitration. 1782.

BOOKS.

FRIENDS are deſired to be diligent in ſpreading friends' books, which are anſwers to adverſaries, and to get them expoſed to ſale, where the adverſaries' books are ſold; and this to be done in due time, and not delayed till the ſervice may be partly over. 1697. 1

This meeting, conſidering that ſome in the preſent age do endeavour, as well by certain books, as a licentious converſation, to leſſen and decry the true faith in our Lord and Saviour Jeſus Chriſt; even that precious faith once delivered to his ſaints, which by the mercy of God is alſo beſtowed upon us; doth therefore earneſtly adviſe and exhort all parents, maſters and miſtreſſes of families, and guardians of minors, that they prevent, as much as in them lies, their children, ſervants, and youth, under their reſpective care and tuition, from having or reading books or papers that have any tendency to prejudice the profeſſion of the Chriſtian religion, to create in them the leaſt doubt or queſtion concerning the truth of the Holy Scriptures, or thoſe neceſſary and ſaving truths declared in them; leſt their infant and feeble minds ſhould be poiſoned thereby, and a foundation laid for the greateſt evils. 1723. P. E. 2

This meeting being ſorrowfully affected, under a conſideration of the hurtful tendency of reading plays, romances, novels, and 3

other pernicious books, it is earneſtly recommended to every member of our ſociety, to diſcourage and ſuppreſs the ſame; and particularly to acquaint all bookſellers, under our name, with the painful anxiety occaſioned to this meeting, by a report of ſome inſtances of ſelling or lending ſuch books, entreating they would avoid a practice ſo inconſiſtent with the purity of the Chriſtian religion. And friends are deſired to be careful of the choice of all books, in which their children read, ſeeing there are many, under the ſpecious titles of the promotion of religion and morality, containing ſentiments repugnant to the truth, as it is in Chriſt Jeſus. 1764.

4 We earneſtly recommend to all, the frequent peruſal of the Holy Scriptures, according to repeated exhortations; and we at this time alſo recommend the writings of our faithful predeceſſors, and the accounts that are publiſhed of their experiences, labours, travels, and ſufferings in the cauſe of Chriſt. Thoſe hours of leiſure would be profitably employed in this manner, which are often waſted in reading light and trivial publications, calculated to gratify the vain imagination, and to feed that diſpoſition that is always hankering after ſome new thing. 1789. P. E.

5 The ancient and approved practice of our religious ſociety, reſpecting the reviſion of manuſcripts by the Second-day's morning meeting, and the minutes on that ſubject, having been conſidered, it is the judgment of this meeting that the ſaid practice be invariably obſerved: viz. That no books concerning the principles of friends be printed, without being carefully read, and corrected if neceſſary, by the morning meeting in London. 1801.

That the meeting for ſufferings take the care of inſpecting, ordering, regulating the preſs, and printing of books; and in whatever matter relating to the printing of books the country friends find themſelves aggrieved, that they write to the ſaid meeting, who are to redreſs the ſame; and that no books be reprinted without the ſaid meeting's direction. 1679.—1672. 6

v. No. 7, 8, & 10. Morning Meet. 1. Nat. St. 1.

It is agreed that authors may be at liberty to publiſh or to reprint their own works, provided they take the riſk upon themſelves, where the ſame have been reviſed and approved by the morning-meeting; notwithſtanding any reſtriction contained in the minutes of 1672 and 1679, on this head. 1801. 7

v. No. 6.

Upon conſideration of friends' books, and the diſpoſing thereof for the general ſervice of truth, it is agreed and deſired, that every quarterly meeting in each county take care weightily to conſider and adviſe amongſt themſelves, ſuch method, place and places, as are fit to ſell and diſpoſe of friends' books, given forth for the ſervice of truth, and the numbers they would receive, and give advice thereof to their reſpective correſpondents for the meeting for ſufferings in London, to whoſe care and ordering theſe concerns are referred. 1682. P. E. 8

Recommended, that each monthly meeting take off two books of a ſort newly printed, if under the price of two ſhillings and ſixpence; and one book to each meeting, if the value is more; and that one book of a ſort be kept in each quarterly meeting. 1695. 9

It is agreed that the meeting for ſufferings do diſtribute in ſuch manner, and to ſuch parts of the world, as they think proper, the 10

writings of ſuch friends as have been publiſhed by conſent of the morning meeting. 1732.

11 That a catalogue of friends' books belonging to each particular meeting be made, and a regular account kept, where, or in whoſe hands, they are depoſited, in order that upon the deceaſe of any friends in poſſeſſion of ſuch books, or upon any other occaſion, the ſaid books may be preſerved for the uſe of the ſociety. 1759.

And vid. Defam. & Detr. 5, *laſt par.*—Parents, &c. 2. 13. 14. 15.—Poor 4.—Queries 8, *Adv. V.*—Scriptures 3. 6. & *paſſ.*

CIVIL GOVERNMENT.

ADVISED to walk wiſely and circumſpectly towards all men, 1
in the peaceable ſpirit of Chriſt Jeſus, giving no offence or occaſions to thoſe in outward government, nor way to any controverſies, heats, and diſtractions of this world, about the kingdoms of it; but to pray for the good of all, and ſubmit all to that divine power and wiſdom, which rules over the kingdoms of men. 1689.

It is adviſed that friends be circumſpect, and not make it their 2
buſineſs to diſcourſe of the outward powers, but to diſcourage all ſuch things: and although we gave plain and Chriſtian advice and admonition laſt year, for friends to beware of all airy diſcourſes, diſputes, and controverſies, about the kingdoms of this world; that all might walk circumſpectly and wiſely, in ſubjection to the divine and over-ruling power and wiſdom of God; yet contrariwiſe, to our grief, we have heard too much complaint and reflections, occaſioned by ſome who have not obſerved a true bridle to their tongues, but have been too buſy, looſe, and airy, in diſcourſes of this nature; and therefore we do exhort and admoniſh all ſuch in the fear of God, and as they have reſpect unto his holy truth and innocent people, and their own ſafety, to be watchful, careful, and circumſpect for the time to come: that none may ſuffer as buſy-bodies, or bring ſuffering or reproach, or cauſe jealouſies to be raiſed upon or againſt others that are

innocent, and ſingly deſire the preſervation, ſafety, and peace of all friends, in truth and innocency towards all men. 1690. W. E.

3 This meeting was well ſatisfied, and very glad, in the ſenſe it had of the innocency and peaceableneſs of the body of our friends in general towards the civil government; under which we live, and enjoy our preſent liberty in the peaceable exerciſe of our tender conſciences towards Almighty God; to whom we are humbly thankful for the ſame; being obliged to demean ourſelves, not only as a grateful people, but, as a Chriſtian ſociety, to live peaceably and inoffenſively under the preſent government, as we have always done under the various revolutions of government, ever ſince we were a people, according to our ancient principle and practice; in which we hope we ſhall ever perſevere, according as we are enjoined by our peaceable Saviour Jeſus Chriſt, and the advice of his faithful ſervants and miniſters among us; we being a people clear, in the ſight of God, from all evil deſigns, plots, and conſpiracies whatever, and hope we ſhall continue a people always quiet in the land, having nothing but love and good-will to all men. For which end we earneſtly deſire, that a care may not be wanting among you, for the preſervation of our whole ſociety, in that innocent life and peaceable converſation, which is agreeable to our Chriſtian principle and profeſſion; wherein we have from the beginning found our ſafety and peace with God, and him to be our defence; being fully perſuaded, that this our ancient Chriſtian teſtimony, publicly owned among us, none can gainſay, nor any faithful friends can ever decline; being aſſured that the Lord will, in his own due time, remove all offences, and cauſeleſs jealouſies and reproaches, tending to cloud our innocency, and will ſet his own power, and the peaceable kingdom of his dear Son, over all. 1692. W. E.

q. *No.* 4. Cond. & Convers. 4.

In regard we have been favoured by government with the enjoyment of our religious liberties, in common with other proteſtant diſſenters; and, in an eſpecial manner, relieved by the legiſlature in ſeveral caſes which peculiarly concern us as a people; we therefore think ourſelves obliged earneſtly to adviſe friends, that they be particularly careful to behave with all dutifulneſs and gratitude; and eſpecially to diſcountenance every indecent mark of diſſatisfaction in word or writing, relating to the government. 1730. P. E. 4

We obſerve, with great ſatisfaction, from the accounts received, that friends are generally careful not to defraud the king in any branch of his revenues, nor to deal in goods clandeſtinely imported: we moſt earneſtly exhort the ſame care may be continued with the utmoſt diligence, and that friends keep clear of purchaſing any ſuch goods, either for ſale or private uſe; from motives of gratitude to the government, and juſtice to our fellow-ſubjects. For though we cannot for conſcience ſake actively comply with ſome things enjoined by human laws, yet the principles we profeſs, as well as the Holy Scriptures, require that we ſhould "render to Cæſar the things that are Cæſar's," and be punctual in the payment of every tribute, which we can juſtly do, without acting in oppoſition to that ſacred illumination beſtowed upon us by the Father of Lights; not only to teach, but alſo to enable us to perform, every duty with uprightneſs and integrity both to God, and to thoſe who, in the courſe of his Providence, are placed in authority. 1757. P. E. 5

v. No. 6 & 11.

v. Militia 2. Tithes, paſſ.

In order to promote an increaſing care in theſe reſpects, we entreat all duly to conſider that by being acceſſary, in any degree, 6

v. No. 5.

to the continuance of ſuch unlawful practices, even by buying for private uſe only, encouragement is given to perjury and bloodſhed, the frequent attendants of ſmuggling. 1786. W. E.

7 We think it incumbent upon us to exhort friends in every place, not only to demean themſelves as becomes good and faithful ſubjects, in word and conduct; but alſo to promote the like ſentiments of duty and affection among thoſe over whom their influence may extend; and that they avoid being enſnared by the animoſities of contending parties, or any thing unbecoming the ſtability and uprightneſs of our profeſſion, and incompatible with the pure and peaceable ſpirit of our holy head, the Lord Jeſus Chriſt. 1769. P. E.

8 The corrupt and immoral practices, which have frequently attended public elections, are a ſcandal to the Chriſtian name, and would be very reproachful to any of our profeſſion: wherefore, if any amongſt us ſhould be prevailed upon to become managers or agents in elections, let ſuch be viſited, and laboured with, in order to convince them of the hurtful and reproachful conſequences that may enſue. 1774. W. E.

9 The principle of truth calls us out of contention, it even ſeeks not its own end by means productive of animoſity; much leſs therefore ſhould its profeſſors indulge themſelves in ſtrife, for objects of a periſhing nature: ſuch are the deſires of power and advancement, which are too often the incitements to conteſted elections; and were even the purpoſe purer, we know the means are polluted. We know that drunkenneſs, riot, and confuſion, are frequently attendant on theſe conteſts; and how can any in profeſſion with us, expoſe their minds, which it is their duty to keep unſpotted of the world, to ſuch contamination! 1790. W. E.

10

We truſt we are called to ſhew forth to the world in life and practice, that the bleſſed reign of the Meſſiah, the Prince of Peace, is begun; and we doubt not but it will proceed, till it attain its completion in the earth: when, according to the prophecies of Iſaiah and Micah, "Nation ſhall not lift up ſword againſt nation, "neither ſhall they learn war any more." Influenced by theſe principles, we cannot conſiſtently join with ſuch as form combinations of a hoſtile nature againſt any; much leſs in oppoſition to thoſe providentially placed, either in ſovereign or ſubordinate authority; nor can we unite with, or encourage, ſuch as revile and aſperſe them: for it is written, "Thou ſhalt not ſpeak evil "of the ruler of thy people." 1775. P. E.

v. War, *paſſ.*

Iſaiah ii. 4. Mic. iv. 3.

Acts xxiii. 5.

11

As our teſtimony hath ever been, and ſtill is, againſt defrauding the king of any of his cuſtoms, duties, or exciſe; buying goods, reaſonably ſuſpected to be run; exporting wool, or any other goods prohibited by law; or doing any other thing whatſoever, to the injury of the king's revenues, or of the common good, or to the hurt of the fair trader; ſo if any perſon or perſons under our name and profeſſion ſhall be known to be guilty of theſe, or any ſuch crimes and offences, we do earneſtly adviſe the reſpective monthly meetings to which ſuch offenders belong, that they reprehend and teſtify againſt ſuch offenders, and their unwarrantable, clandeſtine, and unlawful actions, and admoniſh them to make reſtitution for the wrong done to government, and the holy truth profeſſed by us. 1719. P. E.

v. Queries 2, Q. IX.

CONDUCT and CONVERSATION.

1 IT is much upon us to put friends in remembrance to keep to the ancient teſtimony, truth begat in our hearts in the beginning, againſt the ſpirit of this world; for which many have ſuffered cruel mockings, beating, ſtoning, &c. particularly as to the corrupt faſhions, dealings, and language of the world, their over-reachings and vain jeſtings; that the croſs of Chriſt in all things may be kept to, which preſerves friends blameleſs, and honours the Lord's name and truth in the earth. 1675. W. E.

2 Adviſed to keep under the leadings and guidance of the Spirit of truth in their outward habits, and faſhions thereof; not ſuffering the ſpirit of the world to get over them, in a luſt to be like unto it in things uſeleſs and ſuperfluous; leſt it prevail upon them, by giving a little way to it, till it leads them from the ſimplicity and plainneſs that becomes the goſpel; and ſo from one vain liberty to another, till they come to loſe the bleſſed liberty that is in Chriſt, into which they were in a meaſure redeemed; and fall back into the bondage of the world's ſpirit, and grow up into the liberty of the fleſh, with the luſts and concupiſcence thereof; and ſo loſe both their name and place in the truth, as too many have done. 1688. P. E.

v. Plainneſs, *paſſ.*

3 Adviſed, in God's holy fear to watch againſt, and keep out, the

ſpirit and corrupt friendſhip of the world; and that no fellowſhip may be held or had with the unfruitful works of darkneſs, nor therein with the workers thereof:—and to avoid unneceſſary frequenting of taverns, alehouſes, all looſeneſs, exceſs, and unprofitable and idle diſcourſes, miſ-ſpending their precious time and ſubſtance to the diſhonour of truth, and ſcandal of our holy profeſſion. 1691. W. E.

v. Queries 2, Q. VI. 3, Q. V. Mod. and Temp. 1. 2. 4.

4 Adviſed, that all walk with much circumſpection, fear, and humility before the Lord, under a ſenſe of our preſent outward liberty, and the temporal mercies that have for ſome years attended the ſame; that our love and ſervice for the Lord, and his holy truth and church, may have the preference of our worldly buſineſs in our thoughts, leſt we ſhould incur his diſpleaſure, for an ungrateful neglect of our duty and thankfulneſs to him; for it has ſometimes pleaſed the Lord to deprive his people of the favours they abuſe; though he is a God ſlow to anger, and of long-ſuffering towards his children. 1707. P. E.

5 Adviſed againſt a declenſion crept in among us, by unbecoming geſtures, in cringing and bowing the body by way of ſalutation, which ought not to be taught or countenanced. 1718. W. E.

6 It is earneſtly recommended to all friends, reſorting to any of our annual or other meetings, to be very careful at their inns, or other places where they may lodge or converſe, to be prudent in all manner of behaviour, both in public and private; avoiding all intemperance in eating and drinking, and likewiſe fooliſh jeſting, or any undue liberty whatſoever; that our converſation, ſeaſoned with the fear of God, may appear correſpondent

v. N. 3 & 7.

to our profeſſion, and anſwer the witneſs of God in others. 1731. W. E.—1801.

7 Friends are alſo adviſed to be careful of their conduct at all times, and on all occaſions, that no ſtumbling-block be laid in the way of honeſt inquirers, nor offence given to tender young convinced friends. "Let your light ſo ſhine before men, "that they may ſee your good works, and glorify your Father "which is in heaven." Let us walk wiſely towards thoſe that are without, as well as thoſe within; let our moderation and prudence, as well as truth and juſtice, appear to all men, and in all things, in trading and commerce, in ſpeech and communication, in eating and drinking, in habit and furniture; and, through all, in a meek, lowly, quiet ſpirit; that as we profeſs to be a ſpiritual-minded people, we may appear to be ſuch as, being bounded by the croſs of Chriſt, ſhew forth the power of that divine principle we make profeſſion of, by a converſation every way agreeable thereunto. 1731. P. E.

v. Conv. Perſons 2. 3.
Matth. v. 16.
v. Mod. & Temp. Queries 2, Q. V. VI. 3, Q. V. VI. 8, A. v. I. II. Marriage 7. Trade, paſs.

8 Seeing it is evident that evil communications corrupt good manners, we recommend with much affection to our young friends, that they be very careful to avoid all ſuch company, as by a light and vain converſation would tend to alienate their minds from the love of virtue and ſobriety. 1734. P. E.

v. Parents, &c. 15.

9 It is with much grief and concern, that we obſerve in ſome a declenſion from the way of righteouſneſs and truth, as well as from the plainneſs of habit, and ſimplicity of ſpeech and behaviour, which were ſo conſpicuous in our early friends, and many of their offſpring. This declenſion, we apprehend, ariſes from a diſregard to the divine light and truth they have often

v. Plainneſs 9.

been recommended to, as the regulator of their words and actions. By a careful, conſcientious regard to this, the holy men in all ages obtained a good report; and our ancients, and many of their immediate offſpring, were comely in the eyes of the nation for their ſolid deportment, and religious regard to their words and actions; a godly fear reſting upon their minds, that the precious truth and principle which they profeſſed, and felt the bleſſed effects of, might not ſuffer reproach from their miſconduct. The like holy concern now would tend to regulate our youth. This would inſtruct them to avoid all pride and affectation, and endue them with humility, modeſty, and virtue, which recommend to the favour of God, and a good eſteem among men. A religious regard to the principle of light and truth, God's witneſs in the mind and heart of man, ever produces the moſt beneficial effects, as well to ſociety in general, as to every one in particular. This would introduce univerſal love, peace, and concord, among mankind. This would ſweeten the bitter ſpirit, mollify and aſſuage the fierce and violent diſpoſitions of men, mutually endear relations and friends, and bring all into the unity and fellowſhip of the Holy Spirit; the fruits whereof, the apoſtle declareth, are joy, peace, long-ſuffering, brotherly kindneſs, and charity. We do therefore moſt earneſtly recommend a ſtrict attention to this holy and divine principle, to friends every where, and in a particular manner to the youth of the preſent generation. 1736. P. E.

v. Trade 9.

We beſeech you, in your ordinary converſation among men, let your words be few and ſavoury, and obſerve the precept of the apoſtle, "Let no corrupt communication proceed out of "your mouth:" ſo may your good example, and the gravity and circumſpection of your conduct and behaviour, miniſter matter

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v. No. 12.

Eph. iv. 29.

of juſt rebuke to thoſe who know not a bridle to their tongue,
Prov. x. 19. and who ſeem not ſufficiently aware, that "in the multitude of "words there wanteth not ſin." 1755. P. E.

11 Our concern is to revive a truth which is worthy of general remembrance, that no affectation of ſingularity was the cauſe of a demeanour both civil and religious in our forefathers, (or in the faithful of this day,) different in many reſpects from the conduct of thoſe among whom we dwell; but they, beholding the vanity, unprofitableneſs, and inſincerity of the ſalutations, cuſtoms, and faſhions of the world, and regarding the examples of our bleſſed Saviour and his followers, with the frequent teſtimonies recorded in holy writ to the neceſſity of a ſelf-denying life and converſation, together with the law and the teſtimony revealed in their
Rom. xii. 2. hearts, retained in view the injunction of the apoſtle, Not to be conformed to this world, but to be transformed by the renewing of the mind, that we "may prove what is that good, "and acceptable, and perfect will of God." May an uprightneſs of heart, as in the ſight of God, ever attend this ſimplicity of appearance, that none, by a conduct inconſiſtent therewith, may furniſh occaſion for the teſtimony to be evil ſpoken of, or deſpiſed. 1761. P. E.

12 Frequent waiting in ſtillneſs on the Lord for the renewal of ſtrength, keeps the mind at home in its proper place and duty, and out of all unprofitable aſſociation and converſe, whether amongſt thoſe of our own, or other profeſſions. Much hurt may accrue to the religious mind by long and frequent converſation on temporal matters, eſpecially by intereſting ourſelves too much in them; for there is a leaven therein, which, being ſuffered to prevail, indiſpoſes and benumbs the ſoul, and prevents its frequent

aſcendings in living aſpirations towards the Fountain of eternal life. 1770. P. E.

We clearly rank the practice of hunting and ſhooting for diverſion, with vain ſports; and we believe the awakened mind may ſee, that even the leiſure of thoſe whom Providence hath permitted to have a competence of worldly goods, is but ill filled up with theſe amuſements. Therefore, being not only accountable for our ſubſtance, but alſo for our time, let our leiſure be employed in ſerving our neighbour, and not in diſtreſſing the creatures of God for our amuſement. 1795. W. E. 13

v. Queries 2, Q. *VI.*

And vid. Civ. Gov. *paſſ.*—Conv. Perſons 5.—Maſters, &c. *paſſ.*—Meet. for Worſh. 13.—Parents, &c. 6. 10. 14. & *paſſ.*—Queries 2, Q. *IV.* 3, Q. *III.* & *paſſ.*—Rem. & Sett. 1. 3. 9.—Trade, *paſſ.*—War 2.—Youth, *paſſ.*

CONVINCED PERSONS.

1 WE eſteem it very neceſſary, that young convinced and well inclined perſons and friends, be early viſited in the love of God, by faithful friends; for their encouragement, help, and furtherance in the truth. 1710. P. E.

2 For the ſake of tender and young convinced friends, an earneſt concern is on the minds of many, that no occaſion of ſtumbling or offence be laid in their way; but that all ſuch as have made longer profeſſion of the way of truth, may be careful to walk in all holineſs and uprightneſs of converſation, and in an humble waiting upon the Lord; that their example may tend to the encouragement and ſtrengthening of thoſe who have been more lately viſited, to a ſteady and conſtant perſeverance in the path into which the Lord hath directed their feet. 1737. P. E.

v. No. 3.

3 As we have received comfortable accounts, from divers parts, of a convincement amongſt the people, ſo as to join with us in profeſſion; we earneſtly entreat that a holy care may reſt upon all profeſſors of truth, to walk circumſpectly as good examples; that, in a particular manner, the miniſters and elders may carefully watch that their conduct may be to the edification and ſtrength of the honeſt, though ſometimes weak, inquirers.

v. Cond. & Converſ. 7. Meet. for Worſh. 8.

And that friends be careful to lay hands ſuddenly on no man, but diſtinguiſh between a true Chriſtian tenderneſs to help the weak, and a haſty reception of thoſe under convincement, into memberſhip with us; which has often hurt the particulars, by ſettling them in a falſe reſt, and been very injurious to the reputation of the ſociety. 1753. W. E. *v. No. 5.*

4

We have received accounts, this year as well as in preceding years, that divers perſons have joined our ſociety by convincement.—For you of this deſcription, we feel a tender care, that, after admittance into memberſhip, you may not meaſure yourſelves by others; nor take up a reſt ſhort of the true reſt. Seek rather an increaſe in the heavenly principle which comes by Jeſus Chriſt, the true and holy pattern for his flock. Thus only, will your union with us contribute to your advantage; and thus only, will the increaſe of numbers produce an increaſe of the joy. 1799. P. E.

5

Adviſed, that monthly meetings lay hands on no man ſuddenly, nor ſpeedily admit any, who may come to friends' meetings as convinced perſons, into memberſhip, eſpecially ſuch as diſcover an earneſtneſs for a ſpeedy admiſſion into communion with us, without a ſeaſonable time to conſider their conduct. Let the innocency of their lives and converſation firſt be manifeſted, and a deputation of judicious friends be made, to inquire into the ſincerity of their convincement of the truth of our religious principles, and let this appear to the ſatisfaction of the monthly meeting, previouſly to their admiſſion. 1764. *v.* Wom. Meet. 6, *Art.* VI.

And vid. Meet. for Suff. 12.—Monthly Meet. 11.

COVETOUSNESS.

1 LET none ſtrive nor covet to be rich in this world, in theſe changeable things that will paſs away; but let your faith ſtand in the Lord God who changes not, that created all, and gives the increaſe of all. 1676.

2 We do, in the name of the Lord Jeſus Chriſt, warn and charge all that profeſs the truth amongſt us, to take heed and beware of covetouſneſs, over-reaching, oppreſſing, and defrauding of any, from whence ſtrife, contention, and law-ſuits do often ariſe; and if any difference about theſe things do happen among you, to ſtop and ſuppreſs it. 1697. P. E.

v. Cond. & Converſ. 1. Queries 2, *Q. V.* 3, *Q. VI.*

v. Arbitr. 5.

3 And let all be exhorted to abide under the daily croſs, whereby the earthly mind may be crucified, which hath its delights and eaſe in vanity, pride, and covetouſneſs; that friends, being preſerved out of thoſe things wherein the enemy hath had, and has, his kingdom, and too plainly lays his ſnares to hinder their holy progreſs, may every where be more and more a retired, ſerious, plain, and ſelf-denying people; growing in the grace and knowledge of God, and our Lord Jeſus Chriſt, and exalting his ſpiritual kingdom in their ſouls. 1699. P. E.

v. Cond. & Converſ. 7.

4 As our Lord and Saviour Jeſus Chriſt exhorted and warned to

beware and take heed of covetouſneſs, which is idolatry, we are concerned, that all among us, may take heed of pride, covetouſneſs, and haſtening to be rich in the world, which are pernicious and growing evils: let them be watched againſt, reſiſted, and ſuppreſſed in the fear and dread of Almighty God, and have no place or countenance in his camp. 1720. P. E.

v. Queries 8, *Adv. II.*

5

We beſeech you to ſtand upon your guard againſt the allurements and temptations of this evil world; and beware of an ambitious and covetous ſpirit, by which many are inſnared in too eager a purſuit of earthly enjoyments; the danger of which is thus deſcribed by the apoſtle Paul: "They that will be rich, fall "into temptation, and a ſnare, and into many fooliſh and hurtful "luſts, which drown men in deſtruction and perdition: for the "love of money is the root of all evil; which while ſome coveted "after, they have erred from the faith, and pierced themſelves "through with many ſorrows." Beware therefore, dearly beloved, leſt you alſo, being led aſide by the love of this world, and the deceitfulneſs of riches, fall from your own ſtedfaſtneſs. 1740. P. E.

v. Mod. and Temp. 3.

1 Tim. vi. 9, 10.

6

The great deception of mankind is, that they look for happineſs where it is not; are inſnared by the love of the world, and the deceitfulneſs of riches, which, "while ſome coveted after, "they have erred from the faith;" have abuſed what they ſhould have made good uſe of, and hurt themſelves with the means given for the help of others: the love of money ſhutting up their hearts from the exerciſe of charity, in proportion to the ſubſtance beſtowed on them. 1746. P. E.

1 Tim. vi. 10.

And vid. Lib. to the Poor 5.—Maſters, &c. 4.—Slave Tr. &c. 10, *laſt par.*—Trade 7.

DAYS and TIMES.

1 ADVISED, that friends keep to their wonted example and teſtimony, againſt the ſuperſtitious obſervation of days. 1691. P. E.

2 That all friends keep to the ſimplicity of truth, and our ancient teſtimony, in calling the months and days by ſcripture names, and not by heathen. 1697. P. E.

v. No. 3. Records 3.

3 To the Quarterly and Monthly Meetings of Friends in Great Britain, Ireland, and America.

Dear Friends,

Purſuant to the directions of the laſt yearly meeting, in relation to an act made, the laſt ſeſſion of parliament, for regulating the commencement of the year, and correcting the calendar now in uſe, this meeting hath thought convenient to communicate unto you the following advices:

By the ſaid act it is ordered and enacted, that the 'ſuppu-
'tation, according to which the year of our Lord beginneth on
'the twenty-fifth day of March, ſhall not be made uſe of from
'and after the laſt day of December, 1751; and that the firſt
'day of January next following the ſaid laſt day of December,
'ſhall be reckoned, taken, deemed, and accounted to be the
'firſt day of the year of our Lord 1752,' and ſo on, from time

to time, that 'the firſt day of January in every year, which 'ſhall happen in time to come, ſhall be reckoned, taken, deemed, 'and accounted to be the firſt day of the year; and that each 'new year ſhall accordingly commence, and begin to be 'reckoned, from the firſt day of every ſuch month of January.'

Firſt. That in all the records and writings of friends, from and after the laſt day of the Tenth Month, called December, next, the computation of time eſtabliſhed by the ſaid act, ſhould be obſerved; and that accordingly the firſt day of the Eleventh Month, commonly called January, next, ſhall be reckoned and deemed, by friends, the firſt day of the Firſt Month of the year 1752, and

	Eleventh		January		First	
	Twelfth		February		Second	
	First		March		Third	
	Second		April		Fourth	
	Third		May		Fifth	Month of
	Fourth	Month	June	ſhall be reck-	Sixth	the next,
The	Fifth	called	July	oned and	Seventh	and every
	Sixth		Auguſt	ſtyled the	Eighth	ſucceeding
	Seventh		September		Ninth	Year.
	Eighth		October		Tenth	
	Ninth		November		Eleventh	
	Tenth		December		Twelfth	

Secondly. And whereas for the more regular computation of time, the ſame act of parliament doth direct, that the natural day next immediately following the 'ſecond day of September' in the year 1752, 'ſhall be called, reckoned, and accounted to 'be the fourteenth day of September, omitting for that time only 'the eleven intermediate days of the common calendar;'—that friends ſhould be found in the obſervance of this direction, and omit the ſaid eleven nominal days accordingly.

And we think it may be uſeful and expedient, on the preſent occaſion, to revive in your remembrance ſome of the motives which induced our ancient friends to forbear the vulgar appellations of the months and days, and to obſerve in their converſations and writings ſuch names as were agreeable to ſcripture, and the practice of good men therein recorded.

The children of Iſrael, the people whom God choſe out of all the families of the earth to place his name among, and to make himſelf known unto, were ſtrictly commanded, not only to abſtain from the idolatrous practices of the nations, in the midſt of whom they dwelt, but were enjoined to be circumſpect in all things
Exod. xxiii. 13. that the Lord commanded; and even, to make no mention of the name of other gods, neither to let it be heard out of their mouth. This injunction was not relative to any legal or typical rites, external ceremonies, or inſtitutions of the law peculiar to the Jewiſh nation, but was a perpetual command and ſtanding ordinance, reſpecting the honour of the One Almighty Being, the ſame yeſterday, to-day, and for ever; and as ſuch ought to be regarded by us, and by all the generations of thoſe who with the heart believe, as well as with the tongue confeſs, "that
Deut. iv. 35. "the Lord he is God," and that "there is none elſe beſides him;"
Iſaiah xlii. 8. who hath declared, "I am the Lord; that is my name; and "my glory will I not give to another, neither my praiſe to "graven images."

Convinced of this great and everlaſting truth, both by the teſtimony of the Holy Scripture, and the manifeſtation of that divine principle, which leads thoſe who are faithful to its teachings, from all that would diſhonour the name of God, either in word or deed, our ancient friends were conſcientiouſly concerned to refrain from the uſe of thoſe names of months and days, which had been aſcribed by way of honour to the idols of the heathen,

and in conformity to their falſe worſhips: this concern reſted upon them, from a firm perſuaſion, that the glorious goſpel day and time was come, wherein the Lord was fulfilling his covenant with Iſrael, viz. "I will take away the names of "*Baalim out of *his* mouth, and they ſhall no more be remem- "bered by their name." Hoſea ii. 17.

And that you may the more clearly diſcern the importance of that Chriſtian teſtimony borne by our predeceſſors in this caſe, we recommend what follows to your ſerious conſideration: viz.

A brief account of the origin of the names of ſome months of the year, and of all the days of the week, now cuſtomarily and commonly uſed.

I. January was ſo called from Janus, an ancient king of Italy, whom heatheniſh ſuperſtition had deified, to whom a temple was built, and this month dedicated.

II. February was ſo called from Februa, a word denoting purgation by ſacrifices; it being uſual in this month for the prieſts of the heathen god Pan to offer ſacrifices, and perform certain rites; conducing, as was ſuppoſed, to the cleanſing or purgation of the people.

III. March was ſo denominated from Mars, feigned to be the god of war, whom Romulus, founder of the Roman empire, pretended to be his father.

IV. April is generally ſuppoſed to derive its name from the Greek appellation of Venus, an imaginary goddeſs worſhipped by the Romans.

*This word Baalim, being the plural number of Baal, ſignifying Lord, has relation to the names of divers idols of the heathen worſhipped in ſeveral places.

V. May is ſaid to have been ſo called from Maia the mother of Mercury, another of their pretended ethnic deities, to whom in this month they paid their devotions.

VI. June is ſaid to take its name from Juno, one of the ſuppoſed goddeſſes of the heathen.

VII. July, ſo called from Julius Cæſar, one of the Roman emperors, who gave his own name to this month, which before was called Quintilis, or the Fifth.

VIII. Auguſt, ſo named in honour of Auguſtus Cæſar, another of the Roman emperors. This month was before called Sextilis, or the Sixth*.

The other four months, namely, September, October, November, and December, ſtill retain their numerical Latin names; which, according to the late regulation of the calendar, will for the future be improperly applied. However, from the continued uſe of them hitherto, as well as from the practice of the Jews before the Babyloniſh captivity†, it ſeemeth highly probable, that the method of diſtinguiſhing the months by their numerical order only, was the moſt ancient, as it is the moſt plain, ſimple, and rational.

As the idolatrous Romans thus gave names to ſeveral of the months in honour of their pretended deities: ſo the like idolatry prevailing among our Saxon anceſtors, induced them to call the days of the week by the name of the idol, which on that day they peculiarly worſhipped. Hence

The Firſt day of the week was by them called Sunday, from their cuſtomary adoration of the Sun upon that day.

The Second day of the week they called Monday, from their uſual cuſtom of worſhipping the Moon on that day.

* Macrob. Saturn. lib. 1. cap. 12.

† *Vid.* the Scriptures to the Time of Ezra.

The Third day of the week they named Tueſday, in honour of one of their idols called Tuiſco.

The Fourth day of the week was called Wedneſday, from the appellation of Woden, another of their idols.

The Fifth day of the week was called Thurſday, from the name of an idol called Thor, to whom they paid their devotions upon that day.

The Sixth day of the week was termed Friday, from the name of Friga, an imaginary goddeſs by them worſhipped.

The Seventh day they ſtyled Saturday, as is ſuppoſed from Saturn, or Seater, by them then worſhipped*.

In the ages of popiſh ſuperſtition, not only the uſe of ſuch heatheniſh names and cuſtoms were indulged, but alſo other unſound and unſcriptural practices in religion were invented and introduced. For when the profeſſion of the Chriſtian religion became national, multitudes of the heathen prieſts, whoſe intereſt lay in the performance of rites, ceremonies, and ſacrifices, embraced prevailing Chriſtianity with ſelfiſh views; and laboured early, with too much ſucceſs, to find employment for themſelves, by impoſing on the people a new ſet of ceremonies and ſacrifices, bearing ſome reſemblance to thoſe, which in their former ſtate of heatheniſm they had been accuſtomed to. From this corrupt ſource ſprang the popiſh ſacrifice of the maſs, the celebration of which, at particular times, and on particular occaſions, gave riſe to the vulgar names of Michaelmas, Martinmas, Chriſtmas, and the like.

Seeing therefore that theſe appellations and names of days, months, and times, are of an idolatrous or ſuperſtitious original, contrary to the divine command, the practice of good and holy

* *Vid.* Verſtegan, and Sheringham.

men in former ages, and repugnant to the Chriſtian teſtimony borne by our faithful friends and predeceſſors in the truth, for the ſake of which they patiently endured many revilings; let neither the reproach of ſingularity, nor the ſpecious reaſonings of ſuch as would evade the croſs of Chriſt, turn you aſide from the ſimplicity of the goſpel; nor diſcourage you from keeping to the language of truth, in denominating the months and days according to the plain and ſcriptural way of expreſſion: thereby following the example of our worthy elders, and coming up in a noble and honourable teſtimony againſt theſe, and all other remains of idolatry and ſuperſtition.

From the Meeting for Sufferings in London,
the ſixth day of the Seventh Month, 1751.

4 There being ſome diſagreement in the conduct of friends, reſpecting the obſervance of days appointed by the government for faſts, and the illumination of the windows of their houſes, upon what are called rejoicing nights; which not only affords occaſion of triumph to the enemies of truth, but likewiſe increaſes the weight of the ſufferings of ſuch friends as are conſcientiouſly concerned to maintain inviolably our ancient and Chriſtian teſtimony in theſe reſpects; it is deſired and adviſed by this meeting, that wherever a defection of this kind appears, ſome friends treat with the unfaithful herein, in a ſpirit of love and tenderneſs, in order that ſuch may be awakened to a ſerious conſideration of their duty, and encouraged to a faithful diſcharge thereof. 1759.—1801.

5 As the merciful viſitations of the God of all grace are ſtill

renewed, through Jeſus Chriſt our Lord, by him to reconcile all things unto himſelf, let us receive with meekneſs the ingrafted word, which is able to ſave our ſouls; that we may experience an advancement in the work of redemption from the luſts of this world, and our minds be eſtabliſhed in peace. And as we are preſerved in a conſtant ſenſe of his juſtice, wiſdom, and mercy, we ſhall fear always, and therein faſt acceptably to the Lord; and being enabled to waſh our hands in innocency, may compaſs the altar of God; and, under theſe neceſſary qualifications, pour forth our ſouls before him, for the enlargement of his kingdom on earth, and the increaſe of that righteouſneſs which exalts a nation. An humble and grateful ſenſe of the mercies of our heavenly Father, every way extended, will alſo remain with us, and fill our hearts with thankſgiving and praiſe to himſelf; a tribute ever due to him from all his people, and to be acknowledged with the deepeſt ſolemnity; not with thoſe tumultuous demonſtrations of joy, which are often attended with rioting and drunkenneſs; and inſtead of being acceptable to a holy, pure God, rather tend to increaſe the weight of national tranſgreſſions.

Let us therefore be found worſhippers within the temple, and be cautious how any of us give occaſion of additional ſuffering to the truly conſcientious amongſt us, by any compliance with ſuch obſervations, as our worthy anceſtors were rightly concerned to bear teſtimony againſt. 1759. P. E.

v. Tithes 2. War 4.

And vid. Plainneſs, *paſſ.*—Queries 2, *Q. IV.* 3, *Q. III.* 5, *Q. V.*—Suff. 7.

DEFAMATION and DETRACTION.

1 ADVISED to watch againſt all tale-bearing and defaming of friends or others, or evil-ſpeaking tending thereunto; and to ſhut out all occaſions of offences, contentions, and diviſions, and put a ſpeedy ſtop thereto, paſſing righteous judgment upon all who appear inſtruments of diviſions and offences, contrary to that peaceable truth and goſpel we profeſs to be guided by. Be kind, and tender-hearted, one to another, earneſtly labouring for univerſal love, union, and peace, in our religious ſociety.

c. Love & Unity, *paſſ.*

But when any hath received offence from another, let him firſt ſpeak privately to the party offending, and endeavour reconciliation between themſelves:—and not to whiſper, or aggravate matters againſt one another, behind the back, to the making of parties, and the breach wider. 1692. P. E.—1689. P. E.

2 Let thoſe juſt and ancient commands of God be obſerved, "Thou ſhalt not go up and down as a tale-bearer among thy people;" and, "Thou ſhalt not raiſe a falſe report." In the fear of the Lord ſtand againſt all whiſperers, backbiters, tale-bearers, defamers, and ſlanderers; and againſt all whiſperings, backbitings, tale-bearing, reproaching, and ſlandering, and put a ſpeedy ſtop thereto, as much as in you lies: for ſuch works of darkneſs and envy tend to diviſion and diſcord, and the righteous law of God goes againſt both the authors, fomenters, receivers, and encouragers thereof. 1695. P. E.

Levit. xix. 16.

Exod. xxiii. 1.

If you hear a report of a friend (to his diſadvantage) be careful not to report it again, but go to the perſon of whom the report is, and inquire if it be true, or not; and if it be true, then deal with ſuch perſon for it, according to the doctrine of Chriſt, in Matth. xviii. 16, 17: but if falſe, then endeavour, as much as in you lies, to ſtop ſuch report; for, as Solomon ſays, "A good name is rather to be choſen than great riches." 1719. P. E. 3

v. Queries 8, Adv. VIII.

Prov. xxii. 1.

The preſervation of love is a duty in every ſtate of religious attainment; and did we faithfully obſerve the great Maſter's precept of doing to others as we would they ſhould do to us, its practice would be eaſy. Detraction and enmity would then be deſtroyed in the ſeed, and that excellent Chriſtian charity, recommended by the Apoſtle, prevail over all. 1789. P. E. 4

It is the advice of this meeting, that any perſon charged with defamation or ſcandal, ought to be proceeded againſt in the manner, and by the ſeveral ſteps following: 5

Firſt, the perſon defamed, or ſuppoſed to be defamed, in his own perſon, or any other to whom the knowledge of the caſe ſhall come, to go to the accuſed and tell him his fault, or ſuppoſed fault, between them alone; and, by the beſt method he is capable of, to labour to convince him of it, in order to his acknowledgment of the truth, and repentance, if he appears to be guilty. But if the accuſed ſhall appear, either through ignorance not to apprehend the validity of the proof, or through wilfulneſs not to yield to it, or being convinced, ſhall refuſe to make ſuch ſatisfaction as the nature of the caſe requires (that being the conſequence of true repentance); in ſuch caſe the accuſer to take with him one or two more of the monthly meeting the accuſed belongs to, if it may be conveniently done; and if the accuſed thinks fit, he may

bring with him one or two friends alſo of the ſame monthly meeting, if it may be conveniently done; and they together, in the wiſdom of God, to endeavour to obtain the true knowledge of the caſe, by hearing witneſſes, if there be occaſion. And if they all judge him guilty, and he doth not make ſatisfaction; or if they do not all agree that he is innocent; in either of theſe caſes happening, the perſon charging is at liberty to bring the matter before the church, who are the only judges now remaining, both of the nature of the fact, and the validity of the proof of it; and they, in the wiſdom of God, which we hope will not be wanting to his church, as they humbly wait on him for it, to deal with the accuſed perſon for the good ends before mentioned, and as they ſee cauſe upon a mature and deliberate conſideration, to juſtify or condemn him. And if the church ſhall ſee meet to commit the conſideration of a caſe of this nature, for better diſpatch, to certain perſons of their own body, we recommend it as our tender advice, in caſe the accuſed ſhall object againſt one or more of the friends ſo choſen, that the church have a due regard to ſuch objection; and ſet aſide the perſon or perſons ſo objected againſt, and ſubſtitute another, or others, in his or their room; provided ſuch objection doth not extend to the major part of the friends ſo choſen: and in general we deſire all tenderneſs and regard may be had to a perſon under ſuch circumſtances; and that friends, in a ſpirit of love and condeſcenſion, ſhould be ready to make him as eaſy as they can, provided they keep up the authority of their meetings.

Nameleſs books, pamphlets, and papers, reflecting darkly on friends, are teſtified againſt; and it is deſired that no ſuch book, pamphlet, or paper be written, printed, publiſhed, or privately handed about, by any under our profeſſion, for the time to come. 1718.

Whereas it may happen, that ſome friends may ſuffer much in their reputation and character by a detracting ſpirit, which too much prevails among ſome bearing our name; who ſhelter themſelves under a pretence that they ſay no more than they have heard from others, but will not diſcover who they are; wherefore, to prevent this evil of reporting and tale-bearing, it is agreed, that ſuch reporters or tale-bearers ſhall either diſcover their authors, or be dealt with, and teſtified againſt, as the authors thereof. 1744. 6

And vid. Arbitr. 9, *laſt par.*—Min. & Eld. &c. 4, *laſt par.* 9.—Queries 2, *Q. III.* 3, *Q. II.*

DISCIPLINE,

AND

MEETINGS for DISCIPLINE.

1 IT is our judgment and teſtimony, in the word of God's wiſdom, that the riſe and practice, ſetting up and eſtabliſhment of men's and women's meetings, in the church of Chriſt in this our generation, is according to the mind and counſel of God, and done in the ordering and leading of his eternal Spirit; and that it is the duty of all friends and brethren in the power of God, in all parts, to be diligent therein, and to encourage and further each other in that bleſſed work; and particularly that friends and brethren in their reſpective counties encourage their faithful and grave women in the ſettlement of the ſaid meetings.

v. Wom. Meet. 1. 2. 3.

Adviſed, that the church's teſtimonies and judgments againſt diſorderly and ſcandalous walkers, as alſo the repentance and condemnation of the parties reſtored, be recorded in the reſpective monthly meetings, for the clearing of truth, friends, and our holy profeſſion: to be produced and publiſhed by friends for that end and purpoſe, ſo far only as in God's heavenly wiſdom they ſhall ſee needful.

v. Monthly Meet. 8.

And it is alſo our advice in the love of God, that after any

friend's repentance and reſtoration, he abiding faithful in the truth that condemns the evil, none among you ſo remember his tranſgreſſion, as to caſt it at him, or upbraid him with it; for that is not according to the mercies of God. 1675.

Let all your affairs be managed in your meetings, in the peace- 2
able wiſdom and ſpirit of our Lord Jeſus Chriſt; not ſtriving, but bearing one with and for another; that the power of Chriſt may reſt upon you, and rule in all your aſſemblies. 1696. P. E.

Keep all your meetings, as well thoſe for good order, charity, 3
and Chriſtian diſcipline, as thoſe ſet apart entirely for the worſhip of God, in his love, and in the name, power, and peaceable ſpirit of his dear Son Jeſus Chriſt, which is the alone true authority of all our meetings; for without him we can do nothing: and in his bleſſed power, ſtand faſt in righteous judgment over all unruly and diſorderly ſpirits, that would break in upon the good order and diſcipline ſettled among us; as well as over all thoſe that ſeek to lay waſte the teſtimony of truth, and cauſe the offence of the croſs to ceaſe. 1700. P. E.

Our monthly and quarterly meetings being ſet up by the 4
power and in the wiſdom of God, which is the authority of thoſe meetings, all friends are tenderly deſired and adviſed, carefully to keep to, and in, that authority; and therein manage all the buſineſs and affairs of the ſaid meetings, in diſcharge of their duty to God and his church; and not expect or depend upon this meeting for particular direction from time to time, how they ſhall proceed in the management of the concerns of thoſe meetings, relating to truth's teſtimony and ſervice; but wait for, and depend upon, the power and wiſdom of God for counſel and

direction in ſuch matters and caſes as may come before them; which will be to the great eaſe of this meeting, and diſpatch of the proper concerns thereof.

And let the man's part, and natural wiſdom and attainments, be ſubject to the power and ſpirit of God, which will truly edify the body in love, righteouſneſs, and peace.

*. *No.* 11 & 14. It is recommended unto faithful friends, to watch over the flock of Chriſt in their reſpective places; that they faithfully and diligently walk up to the teſtimony of the bleſſed truth, to which the Lord hath gathered us in this latter age of the world; that ſo where any are found ſhort, weak, or faulty, they may be admoniſhed and ſought in the ſpirit of love, which is the ſpirit of the goſpel; and divine charity, wherein mercy is not only mixed with judgment, but may appear over all our works; that ſo it may be ſeen by all, that church-love abounds before church-cenſure comes, and that a goſpel-ſpirit is the ſpring and motive to all our performances, as well in diſcipline as worſhip. 1703. P. E.

5 So will all be done in a holy awe, reverence, and humility, and none will intrude themſelves into things too high for them, nor exalt themſelves above their proper growths and ſtations in the church, whether they be elder or younger; but ſelf (that great mountain which ſtands ſo much in oppoſition to the croſs of Chriſt, and his love and peace in the church) will be abaſed, and the Lord alone exalted among his people. 1706. P. E.

6 Recommended, that friends concerned in meetings for buſineſs, do labour to know their own ſpirits ſubjected by the Spirit of truth; that thereby being baptized into one body, they may be truly one, in the foundation of their love and unity; and that

therein they may all labour to find a nearneſs to each other in ſpirit: this being the true way to a thorough reconciliation, wherever there is, or hath been, any difference of apprehenſion. Hereby friends will be preſerved in that ſweetneſs of ſpirit, that is, and will be, the bond of true peace throughout the churches of Chriſt. 1717. P. E.

Adviſed, that nothing be done through ſtrife and contention, or vain glory, murmuring or diſputing; but in the ſpirit of meekneſs, love, and humility carry yourſelves towards one another: and ye younger brethren, endeavour to know your places, as living members of one body, and preſerve a due regard to your elders in Chriſt Jeſus. 1718. P. E. 7 v. No. 12.

Adviſed to a cementing in a very cloſe and brotherly fellowſhip one with another in the divine Spirit; and therein to watch againſt all occaſion of diſcord, or breach of unity, in any quarterly, monthly, or particular meeting; to the end Sion may continue a quiet habitation, the glory and preſence of God reſt and remain on her, and the ſpirit and doctrine of the goſpel be lived in and maintained. And we alſo recommend, that ſuch friends as are concerned in the affairs of the church, in quarterly or monthly meetings, be careful to act therein in the wiſdom of God; whereby they will be exemplary to the young: and as ſuch young perſons are found to be qualified with a real ſenſe of truth upon their ſpirits, and ſubjection thereunto, and thereby made capable to come up to a ſervice in their reſpective meetings, friends are deſired to encourage and bring them forward therein; whereby they may be helpful to the ancients, and brought up in a life of righteouſneſs, to walk and act to the praiſe of God's holy name; and, ſtanding in their lot, may ſupply the place of 8

the elders in ſuch meetings, through the ſame ſpirit, when they are gone. 1722. P. E.

9 Adviſed, that friends, in meetings of buſineſs, watch over their own ſpirits; that no indecent warmth get in, whereby the underſtanding may be hurried, and hindered from a regular judgment on the affairs before the meeting. 1724. P. E.

10 As the promotion of piety and charity is the end and intent of our meetings for the diſcipline of the church, a weighty concern reſts upon us, that friends be careful diligently to attend thoſe meetings; and, when there, to act in the wiſdom given them of God, with a real and living ſenſe of truth upon their ſpirits; that ſo the affairs of the church may be carried on in brotherly love; and in that ſweet, calm, and Chriſtian diſpoſition of mind, which tends to the mutual comfort and edification one of another, and of the church in general. 1733. P. E.

v. Yearly Meet. 3.
v. Queries 2, Q. I. 3, Q. I. 5, Q. II.

11 We earneſtly exhort all friends and brethren, that, under a living concern of ſpirit for the honour of God and welfare of his people, they diligently watch over one another for good: and where any weakneſs or unfaithfulneſs, touching any branch of our Chriſtian teſtimony, appears in any making profeſſion with us, let ſuch be timely and tenderly adviſed, and in the wiſdom of truth ſtirred up to their duty. 1734. P. E.

v. No. 4, laſt par. No. 14. Queries 8, Adv. VIII.

12 It is earneſtly recommended, as a means very conducive to the preſervation of friends a people of one heart and one way, for the good of themſelves and their children after them, that the diſcipline of the church, in the ſeveral meetings inſtituted for that purpoſe, be kept up and managed in a ſpirit of love and

wiſdom. Let all things in thoſe meetings be done with charity; let the love of God, in an eſpecial manner, rule in your hearts; and therein, though ſometimes different ſentiments may ariſe, yet will every member have the ſame thing in view, viz. the glory of God, and the good of his church and people; and in this ſingleneſs of heart, will beſt promote the great end and ſervices of thoſe meetings. We adviſe therefore, upon this occaſion, that nothing be done through ſtrife and contention, or from any private views, or by the influence of numbers; but in lowlineſs of mind, let each eſteem another better than himſelf. 1735. P. E.

13

We tenderly exhort, that in all your meetings for the diſcipline of the church, you wait in humility to have your own ſpirits brought into a holy ſubjection to the Spirit of Chriſt; that thereby you may be duly qualified for the work and ſervice conducive to the building up of his church; in which work all who are engaged, ſhould be men of upright hearts, and clean hands, rightly prepared for the ſervice they undertake. 1748. P. E.

v. No. 14, 3d par. No. 19.

14

The want of a due concern to deal with ſuch as walk inconſiſtently with our holy profeſſion, and are unfaithful in reſpect to our Chriſtian teſtimony, being but too obvious, an early and diligent care over ſuch is earneſtly recommended; and we do deſire, that all who have at heart the honour of God, and proſperity of truth, would be ſtirred up to diſcharge this neceſſary part of Chriſtian duty in their reſpective ſtations. Timely caution may often prevent unhappy effects; and a brotherly care over ſuch as are in danger of receiving hurt, may be rewarded with the ſecret ſatisfaction of being made inſtrumental in their preſervation.

v. No. 4, laſt par. No. 11.

Greatly would the Chriſtian diſcipline eſtabliſhed amongſt us (if thus exerted in divine wiſdom and zeal) contribute to prevent the growing evils, and hurtful liberties of various kinds, which appear in too many places, to the diſhonour of God, the grief of good men, and the reproach of our holy profeſſion.

But if individuals neglect their duty, grow cool in their love to God, and loſe that hunger after divine virtue and inward ſupport, to live to his praiſe and their own comfort, which is the certain effect of his viſitation, wherever it is embraced; how can a proper concern for the good of others, and for the proſperity of truth, have due place in their minds; or be properly exerted by thoſe who are not enough engaged to feel after the increaſe of its bleſſed effects for themſelves?

As this neglect of ſteadily applying and waiting for heavenly virtue and ability to diſcharge the duties required of us, is the ſource of loſs and decay to particulars, with reſpect to a growth in religion; ſo the ſame unhappy effects are communicated to the body, and, where this is the caſe, evidently diſcover themſelves in a diſregard to diſcipline, and the want of a proper concern for the good order of the church.

Let all therefore be excited to labour, in a ſpirit of fervent charity, with ſuch as may be in danger of falling into things injurious to their peace, and tending to the diſhonour of our Chriſtian profeſſion; ſo that in thus exerciſing a tender care and watchfulneſs over one another, for mutual edification, we may approve ourſelves faithful, juſt, and true, in the ſight of God; and examples of temperance, patience, purity, and holineſs before men; to the praiſe of the Moſt High, the comfort of his people, and our own eternal happineſs. 1750. W. E.

15 We entreat the elders amongſt you to abide in that power that

gives dominion over all corrupt ſpirits; and in meekneſs and condeſcenſion to ſeek to recover that which is ſtrayed; that when the great Shepherd ſhall appear, you may receive your reward. 1751. W. E.

In order to unite us the more nearly one to another, as members of the ſame body, and to ſtrengthen our hands to promote the general cauſe of truth, it is recommended to friends to ſtand open to the leadings of the love of God through Jeſus Chriſt our Lord; and when they feel drawings in their minds to ſit with any of their neighbouring monthly or quarterly meetings, that they attend thereto; and that ſuch monthly and quarterly meetings as are ſo viſited, receive ſuch as they know to be well approved at home, in the love of God, and not look upon them as intruders: ſo ſhall mutual help be given and received amongſt us, and we truly be a people led by one and the ſame ſpirit. 1759. 16

Let a neceſſary inquiry be raiſed in the minds of all members of the church, who have had any part of the Lord's work upon them, how they have acquitted themſelves therein, and diſcharged themſelves in the ſight of God; foraſmuch as a day comes on apace, in which an account of our ſtewardſhip will be required at our hands. The diſcipline of the ſociety, in ſome places at a low ebb, would again be revived and ſtrengthened, if this awful ſenſe of rendering an account of our truſt, and the importance of being clear from the blood of all men, were enough impreſſed upon all minds. And, dear friends, as it is the Lord's work, let it be done as in his ſight. Let all our anſwers to this meeting's, and other queries, be plain and explicit. Let a due ſenſe of the ſtate of the church prevail on your minds, rather than an un- 17

v. Queries 6. Min. & Eld. &c. 29.

willingneſs to appear deficient among your brethren. May a ſuitable engagement of mind prevail on all the active members of the church, to acquit themſelves with faithfulneſs, that they may at laſt receive the crown of righteouſneſs, which will never fade away. 1760. W. E.

18

v. Min. & Eld. &c. 21. 22. 23. Monthly Meet. 3, *2d par.*

This meeting recommends, that in the appointment of elders, age or wealth may not be inducements to your choice; but that ſuch as fear God, and love his truth in ſincerity, may be nominated for that ſervice; who, being of clean hands, may comfort the feeble-minded, and reprove the unruly with proper weight. 1761.

19

v. Parents, &c. 15.

1 Tim. iii. 5.

A concern hath been ſpread amongſt us, that the management of our Chriſtian diſcipline be not committed to hands unclean; particularly that ſuch ſhould not be active therein, who allow, or connive at, undue liberties in their own children or families. "If a man," ſaid the apoſtle, "know not how to rule his own "houſe, how ſhall he take care of the church of God?" And we particularly deſire that thoſe, who from their experience and ſtations, ought to lead ſuch to greater circumſpection, do not encourage their remiſſneſs, by putting them improperly forward into ſervice. 1795. W. E.

20

v. Meet. for Worſh. 7. Scriptures 3. 6.

If there be any ſuch groſs errors, falſe doctrines, or miſtakes, held by any profeſſing truth, as are either againſt the validity of Chriſt's ſufferings, blood, reſurrection, aſcenſion, or glory in the heavens, according as they are ſet forth in the ſcriptures; or any ways tending to the denial of the heavenly man Chriſt; ſuch perſons ought to be diligently inſtructed and admoniſhed by

faithful friends, and not to be expoſed by any to public reproach; and where the error proceeds from ignorance and darkneſs of their underſtanding, they ought the more meekly and gently to be informed: but if any ſhall wilfully perſiſt in error in point of faith, after being duly informed, then ſuch to be further dealt with according to goſpel order; that the truth, church, or body of Chriſt, may not ſuffer by any particular pretended member that is ſo corrupt. 1694. W. E.

We earneſtly recommend to meetings, to allow ſufficient time for tranſacting the important buſineſs which may come before them, and to avoid unneceſſary adjournments to diſtant times and places; but when the buſineſs cannot be properly accompliſhed at one ſitting, that the adjournments may be held on the ſame or next ſucceeding day. 1787.—1801. 21

And vid. Appeals 12.—Defam. & Detr. 3.—Marriage 12, 2*d* & 3*d par.*—Meet. for Suff. 13.—Min. & Eld. &c. 27, 3*d par.* 28.—Monthly Meet. *paſt.*—Queries 2. *Q. XI. XIV.* 3, *Q. IX.* 8, *Adv. IV.*—Tithes 18, 2*d par.*—Trade 10.—Wom. Meet. 4. 5. 6.

FAMILY-VISITS.

1 FORASMUCH as a godly care is growing among friends in many places, that all things which are unſavoury and hurtful may be removed; ſo that all who profeſs the precious truth with us, may come up together in the good order of the goſpel; for the furthering thereof, and encouraging thereto, it is recommended that weighty and ſenſible friends, of unblamable converſation, be choſen in the wiſdom of God to viſit the families of friends in his love; and they are deſired to adviſe and admoniſh, in the peaceable ſpirit of truth, as occaſion may offer. 1708. P. E.

2 This meeting being under a weighty concern and exerciſe, on obſerving that the many wholeſome advices, recommended from year to year, are in too many places either neglected, or not enough practiſed; particularly thoſe againſt tithes, church-rates ſo called, and prieſts' maintenance; alſo about keeping up to juſtice in dealing, plainneſs of habit and ſpeech, and ſeveral other branches of our Chriſtian teſtimony; we therefore again recommend to friends in their ſeveral monthly meetings, to take eſpecial care to appoint proper, prudent, and judicious friends, to viſit their brethren in their families, purſuant to former advices; and that ſuch friends labour faithfully in a ſpirit of love, and in the meekneſs of wiſdom, to convince the judgments of their reſpective

members, of the neceſſity of their coming up with their brethren in practice, agreeable to our Chriſtian principle; that ſo the ſeveral branches of the teſtimony, which truth hath given our ancients and us to bear, may be maintained inviolate. 1733.

3 And we beſeech you, brethren, let the tender advice of ſuch as ſhall undertake ſo brotherly an office, meet with a kind and open reception, that in the mutual giving and receiving of wholeſome counſel and advice, you may co-operate to the help and furtherance of each other's faith, and the reviving of our ancient Chriſtian teſtimony. 1752. P. E.

4 A weighty concern being livingly impreſſed on our minds in this meeting, that good ſervice may ariſe from viſiting the families of our brethren, by rightly concerned friends, we are engaged to recommend to the ſenſible members of the body, and to monthly and quarterly meetings, to feel deeply after the pointings of truth; and that as this divine principle opens their way, they may promote this uſeful ſervice in their reſpective meetings, by appointing ſuitable friends, of either or both ſexes, who are deſired to proceed therein in the love of the goſpel, and under the tendering influence thereof; which we have good cauſe to hope may thus be attended with beneficial effects to the viſited; and with ſolid ſatisfaction, and additional experience in the work of truth, to thoſe who may be engaged therein. 1773.

5 Let the Chriſtian duty of viſiting the ſick be timely remembered and practiſed; it having often left comfort, eaſe, and ſweetneſs upon the ſpirits of many, to their very end.—Alſo to be careful in due time to take the weighty teſtimonies of dying friends. 1710. P. E.

v. Monthly Meet. 13. 14.

And vid. Parents, &c. 7, *laſt par.*

GAMING.

THIS meeting has been deeply affected with the reproach brought on truth and friends, by the miſconduct of ſome under our name, who, through an evil covetouſneſs, have engaged in illegal dealings in the public ſtocks, or government ſecurities; which is a ſpecies of gaming, and altogether inconſiſtent with our religious principles. In order therefore to prevent, as much as may be, ſuch diſgraceful practices, we do adviſe, that where any member of our ſociety is found to be guilty thereof, either as principal, agent, or broker, monthly meetings do not fail tenderly to adviſe and deal with ſuch; and if they cannot bring him to a ſenſe of his miſconduct, and induce him to relinquiſh the practice, to teſtify againſt and diſown him. 1788.

And vid. Queries 2, *Q. VI.* 3, *Q. V.* 8, *Adv. VII.*—Youth 1.

GRAVE-STONES.

THIS meeting being informed, that friends in ſome places have gone into the vain cuſtom of erecting monuments over the dead bodies of friends, by ſtones, inſcriptions, &c. it is therefore the advice of this meeting, that all ſuch monuments ſhould be removed, as much as may be with diſcretion and conveniency; and that none be any where made or ſet up, near, or over, the dead bodies of friends or others, in friends' burying-places for time to come. 1717. 1

This meeting being informed, that ſince the advice formerly iſſued, in order to excite friends to a proper regard to our teſtimony againſt grave-ſtones, divers have accordingly been removed; and being deſirous that the revival of this concern may be effectual, we earneſtly recommend the removal of them may become general. 1766. 2

LIBERALITY to the POOR.

1 IT is deſired that ſuch among friends as are endowed with plenty of outward ſubſtance, be timely and tenderly adviſed to do good therewith, in their day and generation, eſpecially with regard to the poor; that the tokens of your charity may be good precedents to generations to come. 1696. P. E.

2 That the rich remember the poor, and do good in their life-time; and, if they make any ſettlement for the uſe of the poor, take advice and counſel, that friends may not be deprived of their charity; but that it may be firm, and according to law. 1696.

v. Wills, &c. 4. 6.

3 We find ourſelves at this time engaged to requeſt that friends in any part of this kingdom, or other places, where proviſions and the neceſſaries of life are dear and ſcarce, or ſickneſs doth remarkably afflict, would, in proportion to ſuch ſcarcity and affliction, exert their charitable aſſiſtance to the poor; which is our Chriſtian duty, as ſtewards of the many mercies wherewith the Lord has intruſted us. 1729. P. E.

4 " Let your moderation be known unto all men." Warn thoſe that are rich in this world, that they apply not the bleſſings of God to the indulging of their appetites in pleaſure and vanity;

Phil. iv. 5.

but that they be ready to do good, and to communicate, to the relief of thoſe who are in neceſſity. The principal if not only ſatisfaction, a man of a truly Chriſtian diſpoſition can have in the affluence and increaſe of the things of this world, muſt ariſe from the greater opportunities put into his hands of doing good therewith. But, alas! it is a moſt melancholy reflection to obſerve, that the very ſuperfluities of the apparel of one perſon might ſometimes be ſufficient to clothe the nakedneſs of ſeveral fellow-creatures. 1741. P. E.

5 And as it has pleaſed the Lord to favour many amongſt us with the outward bleſſings of this life, in ſo plentiful a manner that we are placed in a capacity of doing much good, and of exerciſing offices of Chriſtian love and charity, to the comfort and aſſiſtance of the poor and needy; we earneſtly recommend to the practice of thoſe whom God hath ſo favoured, the excellent advice given by the apoſtle: "Charge them that are rich in "this world, that they be not high-minded, nor truſt in un- "certain riches, but in the living God, who giveth us richly all "things to enjoy: that they do good, that they be rich in "good works, ready to diſtribute, willing to communicate; "laying up in ſtore for themſelves a good foundation againſt "the time to come, that they may lay hold on eternal life." 1750. P. E.

1 Tim. vi. 17, 18, 19.

6 We fear that ſome of our youth are training in habits of expenſe in attire, furniture, and attendance, which are not only inconſiſtent with the ſimplicity of the goſpel, but a conſtant call for much of that property, which would be better employed in feeding the hungry; and of that time, which might be occupied

in viſiting and cheering the habitations of human miſery. 'The 'trimming of the vain world,' ſaid our worthy elder William Penn, 'would clothe the naked one.' It is not however with ſuch only that we plead, on behalf of the indigent. We wiſh thoſe who are generally conſiſtent in appearance and manners with our ſelf-denying profeſſion, to be clear that a due proportion of their time and ſubſtance is ſpent in the relief of diſtreſs. 1798. P. E.

And vid. Covetouſneſs 6.—Marriage 7.—Poor 1. 2.

LOVE and UNITY.

ADVISED, that friends be tender to the principle of God in all, and ſhun the occaſion of vain diſputes and janglings, both among themſelves and others: for this many times is like a bluſtering wind, that hurts and bruiſes the tender buds of plants. 1676. 1

Seeing our comfort as a people depends upon our care to maintain peace and fellowſhip amongſt brethren, in all our ſervices, we earneſtly recommend an humble and condeſcending frame of ſpirit unto all; that with godly fear, wiſdom, and meekneſs, we may be ſo ordered in all our reſpective ſervices, that every high and rough thing may be laid low, that all occaſions of ſtriving may be prevented, and the peace of the church of Chriſt preſerved and increaſed amongſt us. 2

And to this purpoſe it is tenderly adviſed, that we diligently and carefully obſerve the comely and bleſſed goſpel order, ſo long known and in practice amongſt us, in the ſpirit of meekneſs and of a ſound mind; which is the way to cruſh all differences in their infancy, and ſuppreſs the riſe, as well as ſtop the progreſs, of every thing that is unſeemly, and inconſiſtent with the teſtimony of the precious truth. 1699. P. E.

It is our earneſt deſire, that, above all, friends hold fervent 3

charity in the body, that will keep the members together in a bleſſed concord and communion; which is eſteemed by the apoſtle
1 Cor. xii. xiii. the more excellent way, excelling other gifts, which paſs away: but charity (that is the love of God, from which our Chriſtian and brotherly affection ſprings) ſhall endure for ever. This envieth not, vaunteth not, boaſteth not itſelf, and ſeeketh not its own; but is patient, beareth all things, ſuffereth all things, and watcheth not with an evil eye, no, nor thinketh ill, but is kind. In which bleſſed love, dear friends, which was the character of the primitive Chriſtians, hold your fellowſhip one with another. 1705. P. E.

4 Among the goſpel precepts, we find not any thing more ſtrongly and frequently recommended by our Lord Jeſus Chriſt and his apoſtles to the primitive believers, than that they ſhould love one another; and as we are ſenſible, that nothing will more contribute to the peace and proſperity of the church, than a due regard to this advice, ſo we earneſtly deſire that it may be the care and concern of all friends to dwell therein; and, in the unity of the Holy Spirit, to maintain love, concord, and peace, in and among all the churches of Chriſt. 1730. P. E.

5 Adviſed, that a ſpirit of love and humility may more and more diffuſe itſelf among us, and influence the hearts of all, ſo that every one may come to ſeek peace, and purſue it; and that none be apt to take offence; but each, in his own particular, be more careful to rectify his own failings and imperfections, than curious in obſerving, cenſuring, and aggravating thoſe of others. This will lead to the exerciſe of mutual forbearance and forgiveneſs one of another; by which the occaſions of contention will be

avoided, and the church preſerved in a ſtate of peace and tranquillity. 1736. P. E.

By accounts received it appears, that in general love and concord are maintained, and that friends in divers places are under an earneſt concern for the promotion of peace, and for ſuppreſſing and guarding againſt every occaſion of ſtrife and diſcord, tending to divide and ſcatter the flock of Chriſt. For ſtrengthening this concern, and promoting this Chriſtian diſpoſition of love whereſoever it appears, we remind you of the benefits thereof, expreſſed in Pſalm cxxxiii. "Behold, how good "and how pleaſant it is for brethren to dwell together in unity! "As the dew of Hermon, and as the dew that deſcended upon "the mountains of Zion; for there the Lord commanded the "bleſſing, even life for evermore." Be ye alſo mindful of the ſaying of our bleſſed Lord himſelf: "By this ſhall all men know "that ye are my diſciples, if ye have love one to another." 1752. P. E. 6 John xiii. 35.

And vid. Cond & Converſ. 9.—Defam. & Detr. 1. 4.—Diſcipl. &c. *paſſ.*—Queries 2, *Q. III.* 3, *Q. II.* 5, *Q. IV.* 8, *Adv. VIII.*—War 8.—Yearly Meet. 5.

MARRIAGE.

1 ADVISED, that parents and guardians of children, in the fear of God, take ſpecial care to prevent thoſe under their charge from being engaged or entangled with any upon the account of marriage, before all things relating to their outward eſtates be firmly agreed on both parts; that ſo no breach may be made upon the account of outward things, to the hurt or prejudice of young people.

And we do alſo, in the name of the Lord, adviſe and exhort all young and unmarried people among friends, that they do not make any procedure one with another upon the account of marriage, without firſt acquainting their parents or guardians therewith, and duly waiting upon them for their conſent and agreement therein. And we alſo adviſe, that, in the firſt place, all perſons concerned ſeriouſly wait upon the Lord for counſel and clearneſs in this weighty concern, before they make any procedure with any in order to marriage; that the Lord may be in their eye, ſo as they may not be led by any forward or uncertain affections in this great concern; to their own hurt, grief of their friends, and diſhonour of truth. 1690. P. E.—1801.

v. No. 4. No. 8, R. III. V. No. 9, laſt par.

y. No. 5.

2 And it is further adviſed, that after parents and guardians have ſuffered their children to engage one another in affection, they do not break off upon any worldly account; but that they wait upon and ſeek the Lord for their children in propoſals of mar-

riage, before they give any encouragement thereunto. 1707. P. E.

Parents who have children to diſpoſe of in marriage, are tenderly adviſed not to make it their firſt or chief care to obtain for them large portions or ſettlements of marriage; but rather be careful that their children be joined in marriage with perſons of religious inclinations, ſuitable diſpoſitions, temper, ſobriety of manners, and diligence in buſineſs (which are things eſſentially neceſſary to a comfortable life in a married ſtate); and carefully to guard againſt all mixed marriages, and unequal yoking of their children therein. 1722. P. E. 3

v. No. 11, 13, & 16.

As parents have a natural right to approve of, and conſent to, the marriage of their children, ſo this meeting doth earneſtly deſire that friends' children would conſult and adviſe with their parents and guardians, in that great and weighty point ſo eſſential to their happineſs and comfort, before they let out their minds, or entangle their affections: the too frequent examples that have happened to the contrary, have cauſed lamentation in honeſt parents, and great affliction to themſelves. 1723. P. E. 4

And we do exhort friends, that in the great concern of marriage, whereon much of the comfort and happineſs of life depends, they be mindful to proceed in the fear of the Lord, and have an eye to him for counſel and inſtruction in their choice; the neglect of which has been the ruin of many. 1734. P. E. 5

Adviſed againſt too early and unſavoury proceedings in marriage after the death of huſband or wife, contrary to the practice 6

of faithful friends in truth, and tending to the diſhonour and reproach thereof. 1691. P. E.

7 Friends are adviſed againſt running into exceſſive, ſumptuous, and coſtly entertainments at marriage dinners; a great part of the coſt of which would be better employed in relieving the neceſſities of the poor. 1718. W. E.

8 ## Rules for proceeding in relation to Marriage.

I. The parties intending to join in marriage, are firſt to declare their intention at the monthly meeting whereof they are members, in terms of the following import: viz. the man, *that he intends to take* D. E. *to be his wife, if the Lord permit:* the woman, *that ſhe intends to take* A. B. *to be her huſband, if the Lord permit.*

II. Theſe declarations are to be made, firſt before the women's meeting, where ſuch are held, and then before the men's meeting.

III. If parents or guardians be preſent, they are to declare their conſent; if abſent, a certificate or certificates are to be produced, ſignifying, *that it is with their conſent the parties proceed to accompliſh their intended marriage:* which certificates are to be ſigned by the parents or guardians, and atteſted by two witneſſes.

IV. If there appear no ſufficient objection, the ſaid meetings are to appoint two men and two women friends, to inquire into the clearneſs of the parties from other marriage engagements; which friends ſo appointed are, beſides other inquiry, to aſk particularly the parties themſelves; and, if there be iſſue by a former marriage or marriages, to ſee that the children's rights be legally ſecured; likewiſe to take care that public notice of the ſaid

intended marriage be given at the close of a First-day meeting to which the parties respectively belong, before the next monthly meeting, in the following manner: *Friends, there is an intention of marriage between* A. B. *of* C. *and* D. E. *of* F. *If any person have any thing to object, let timely notice be given.* And the friends appointed are to make report at a subsequent monthly meeting; when, if no objection arise, liberty is to be granted to the parties to solemnize the marriage.

V. If the parties be of different monthly meetings, the man is first to declare his intention to the men's monthly meeting to which he belongs, and there to produce certificates of his parents' or guardians' consent, if they be not present; likewise of the woman's consent to his proceedings therein; also of that of her parents or guardians; each signed by the respective party or parties, and attested by two witnesses: and if, after due inquiry by appointment, nothing appears to prevent his having a certificate of his clearness, he is to be recommended to the meeting to which the woman belongs; where they are to proceed as above directed. Nevertheless it is agreed, that the man, after having, with the necessary certificates of the consent of the parties concerned, laid his intention of marriage before his own men's monthly meeting, and obtained a notification of having so done, signed by the clerk, may, without waiting for the certificate of his clearness, proceed with the woman to the monthly meeting to which she belongs, where they are to propose their intention to the women's and men's meetings. His certificate must however be produced to the monthly meeting to which the woman belongs, before liberty for solemnizing the marriage be granted; and in such certificate it shall not be needful to mention more than membership, and clearness from all others. Monthly meetings are to take care

v. Rem. & Sett. 7, *R. XIII.*

that publication be made in the meeting to which the man belongs, before a certificate be iſſued.

VI. Monthly meetings are deſired to make a ſuitable appointment of friends, to take the needful care that good order be obſerved on the day of marriage, and that the regiſters of the marriage be duly ſigned and witneſſed; who are to make a report to the next monthly meeting.

* Records 2.

VII. Marriages are to be ſolemnized at the uſual week-day meeting, or at a meeting appointed at ſome ſeaſonable hour in the forenoon on ſome other convenient week-day (previous notice in the latter caſe having been given); and at the meeting-houſe to which the woman belongs, unleſs previous leave be obtained of the woman's monthly meeting to ſolemnize the marriage in ſome other meeting-houſe, with the conſent of the friends of ſuch other meeting.

VIII. Towards the concluſion of the ſaid meeting, after being held a ſeaſonable time, the parties are to ſtand up, and, taking each other by the hand, to declare in an audible and ſolemn manner, to the following effect: the man firſt, viz. *Friends, I take this my friend* D. E. *to be my wife, promiſing, through divine aſſiſtance, to be unto her a loving and faithful huſband, until it ſhall pleaſe the Lord by death to ſeparate us;* and then the woman in like manner, *Friends, I take this my friend* A. B. *to be my huſband, promiſing, through divine aſſiſtance, to be unto him a loving and faithful wife, until it ſhall pleaſe the Lord by death to ſeparate us.*

IX. A certificate (with a five ſhilling ſtamp affixed) in the following form of words, is then to be audibly read by ſome proper perſon, the expreſs names and deſcription of the parties being firſt inſerted: they are then to ſign the ſame; the man firſt; the woman with her maiden or widow name; the relations next; and ſuch others preſent at the ſolemnity as think proper. 1754.—1790.—1801.

The Form of the Certificate.

A. B. *of* , *ſon of* D. B. *of* *in the* *of* , yeoman, *and* E. *his wife, and* D. E. *daughter of* M. E. *of* *in the* *of* , draper, *and* M. *his wife, having declared their intention of taking each other in marriage before the monthly meeting of Friends, commonly called Quakers, of* *in the* *of* , *the proceedings of the ſaid* A. B. *and* D. E. *after due inquiry and deliberate conſideration thereof were allowed by the ſaid meeting, they appearing clear of all others, and having conſent of parents* [or *guardians*, as the caſe may be]. *Now theſe are to certify, that for the accompliſhing of their ſaid marriage, this day of the month in the year one thouſand eight hundred and , they the ſaid* A. B. *and* D. E. *appeared at a public aſſembly of the aforeſaid people, in their meeting-houſe in* [or *at*, as the caſe may be] ; *and he the ſaid* A. B. *taking the ſaid* D. E. *by the hand, declared as followeth:* ▼. Records 1.

And the ſaid D. E. *did then and there, in the ſaid aſſembly, declare as followeth:*

And the ſaid A. B. *and* D. E. *as a further confirmation thereof, and in teſtimony thereunto, did then and there to theſe preſents ſet their hands.*

A. B.
D. E. *For Form of Marriage Regiſters, vid.* Records 2.

We, being preſent at the aboveſaid marriage, have alſo ſubſcribed our names as witneſſes thereunto, the day and year above written.

9 It is our living ſenſe and judgment, that not only thoſe marriages of near kindred, expreſsly forbidden under the law, ought not to be practiſed under the goſpel; but that we in our day ought not
v. No. 10. to take firſt couſins in marriage, being brought to that ſpiritual diſpenſation which gives dominion over the affections, and leads to thoſe marriages which are more natural, and of better report. And though ſome through weakneſs have been drawn into ſuch marriages (which being done muſt not be broken), yet let not their practice be a precedent or example to any others amongſt us for the time to come.

That ſuch friends as have with ſerious advice, due deliberation, free and mutual conſent, abſolutely agreed, eſpouſed, or contracted upon the account of marriage, ſhall not be allowed, or owned amongſt us, in any unfaithfulneſs or injuſtice one to another, to break or violate any ſuch contract or engagement: which is to the reproach of truth, or injury one of another. And where any ſuch injury, breach, or violation of ſuch ſolemn contract is known or complained of, or enmity or ſtrife occaſioned thereby, we adviſe and counſel that a few faithful friends, both men and women, in their reſpective meetings to which the parties belong, be appointed to inquire into the cauſe thereof, and bring judgment over them that have offended in this caſe, until they come to unfeigned repentance.

And, further, we adviſe and exhort that no engagements made without honeſt endeavours to obtain, or due regard firſt had to, the counſel and conſent of parents, relations, and friends, be countenanced; that ſo all fooliſh and unbridled affections, and all inſnaring and ſelfiſh ends, be not ſo much as found among us on any hand. 1675.

10 This meeting, on receiving a minute relating to marriage of

perſons near of kin, having taken into conſideration the yearly meeting minute of 1675, made againſt ſuch marriages, and particularly of firſt couſins, do declare it to be our ſenſe and judgment, that no monthly meeting ſhould paſs firſt couſins in order for marriage; and this meeting earneſtly deſires all friends, whenever they know or hear of any firſt couſins deſigning or intending to marry, that they immediately adviſe them againſt it. 1747. —1801.

11 In order to put a ſtop to an undue liberty in contracting marriages with ſuch as are not of our ſociety, it is adviſed, that all parents and guardians of children do take eſpecial care, as much as in them lies, to prevent their children from running into ſuch marriages; and that the friends of each particular meeting, as alſo of the monthly meeting to which ſuch perſons belong, do, in the wiſdom and power of truth, uſe their endeavours to put a ſtop to the ſaid evil, by admoniſhing ſuch as may attempt to marry as aforeſaid, to deſiſt from accompliſhing the ſame; but if they refuſe to take counſel, or privately go on to marry as aforeſaid, that then ſuch perſons be dealt with according to the good order of truth, and judgment fixed upon all who take ſuch undue liberty. 1719. P. E.

v. Queries 2, ℚ. *XIII.* 3, ℚ. *VII.*

12 This meeting, having deliberately conſidered the great exerciſe brought upon our ſociety by divers in profeſſion with us, who, contrary to our known principles, and the wholeſome diſcipline eſtabliſhed among us, are joined in marriage by the prieſt with perſons either of our own or other perſuaſions, doth earneſtly adviſe, that all friends uſe their utmoſt endeavours to prevent

ſuch marriages, whenſoever the parties' inclinations may come to their knowledge.

And it is the ſenſe and judgment of this meeting, that where any marry by the prieſt, or in any other manner contrary to the eſtabliſhed rules of the ſociety, they ſhall be dealt with in a ſpirit of Chriſtian love and tenderneſs, agreeably to our known diſcipline; and that after the commiſſion of ſuch offence, their collection ſhall not be received, nor ſhall they be relieved in the manner of poor friends, nor be admitted to ſit in meetings of diſcipline, until they be reſtored into unity with the monthly meeting to which they belong.

v. Monthly Meet. 6, *laſt par.*

And we earneſtly adviſe, that you watch diligently over one another for good, and that you deal in due time with ſuch offenders, endeavouring to reclaim and reſtore them by brotherly admonition and counſel; but where, after patient waiting, you find that your continued labour of love hath not its deſired effect, that you neglect not to teſtify againſt and diſown ſuch perſons; that the end and deſign of friends in ſettling a wholeſome diſcipline among us may be anſwered. 1744.—1783. But as expreſs directions cannot be given for each particular caſe that may ariſe, it ſeems to us that the ſeveral monthly meetings are at liberty to judge how often ſuch offenders are to be viſited and dealt with, and in what manner they are to be proceeded againſt. Likewiſe monthly meetings are to judge of the ſincerity of ſuch acknowledgments as may be offered to them, and to accept or reject, as in true wiſdom may ſeem meet. 1768.

v. No. 16, *laſt par*

13 This meeting being ſorrowfully affected under the conſideration of divers in our ſociety entering into marriage with ſuch as are not of the ſame faith; or being married, in a manner contrary to

our eſtabliſhed rules, with ſuch as are in profeſſion with us; to prevent which, many minutes directing dealing with ſuch offenders have from time to time been made; but the ſaid minutes not appearing to extend to parents and guardians, that may be conſenting to or encouraging ſuch marriages; it is therefore the direction of this meeting, when that appears to be the caſe, that ſuch parents or guardians, ſo offending, be dealt with in a ſpirit of Chriſtian love and meekneſs; and unleſs ſatisfaction be given to the monthly meeting in which ſuch circumſtances may fall out, that a teſtimony go forth for the clearing of truth againſt ſuch offenders. 1752.

14. We alſo recommend the good order of friends relating to marriage, that it be carefully preſerved and duly maintained in the firſt and earlieſt proceedings leading thereunto, as well as the orderly ſolemnization thereof; and if any perſons, contrary to the repeated advice and eſtabliſhed order of friends, ſhall, under any pretence whatſoever, preſume to take one another in any meeting for worſhip, without the conſent of the monthly meeting to which they belong, ſuch proceeding being of a clandeſtine nature, tending to make void the juſt care of friends in that caſe, which is of good eſteem among the people, we adviſe that the monthly meeting do not fail to teſtify againſt the practice, as well as againſt the perſons concerned therein. 1730. P. E.

15. This meeting is of the judgment, that when a woman marries a member of another monthly meeting, in a manner contrary to our rules, ſhe ſhould be dealt with by, or on behalf of, the monthly meeting to which ſhe belonged before marriage. 1796.

16 This meeting having ſolidly conſidered the great inconſiſtency, and pernicious effects, of marriages by the prieſt with perſons not of our ſociety, as being a violation of our teſtimony againſt a hireling miniſtry, which we, as a people, have always believed it our duty to teſtify againſt; ſeeing alſo that diſorder in families is thereby occaſioned, generally rendering a married ſtate (which under the divine bleſſing, and within the limits of truth, is helpful towards a religious growth) a ſtate of confuſion and perplexity, and laying waſte that united religious care, which ought to accompany the minds of parents for the education of their offspring in the principles of true religion;—under the ſorrowful conſideration of theſe and other unhappy effects of ſuch undue proceedings, and the great difficulty of reclaiming ſuch offenders, when thus united to perſons of different religious principles; we earneſtly adviſe all parents, and others who have youth committed to their care, to be very watchful againſt their forming ſuch connexions; and when they, or overſeers and elders, perceive any in danger thereof, that they timely adviſe and deal with them, to prevent their being thus entangled.

And as we have great cauſe to believe, that remiſſneſs in dealing, and weakneſs in ſome monthly meetings in accepting ſuperficial and inſincere acknowledgments, have had a great tendency to promote ſuch marriages, we earneſtly adviſe, that monthly meetings be very careful not to accept acknowledgments without full ſatisfaction of the ſincere repentance of ſuch tranſgreſſors, manifeſted by a conduct circumſpect and conſiſtent with our religious profeſſion. 1783.

And vid. Monthly Meet. 6, *laſt par.*—Queries 2, *Q. XV.*—Records 2.—Rem. & Sett. 1. 7, *R. X.*—Wom. Meet. 3. 6, *Art. II.*

MASTERS, MISTRESSES,

AND

SERVANTS.

ADVISED, that ſervants profeſſing the truth behave themſelves in due ſubjection, humility, and plainneſs, as becomes their profeſſion and places; and likewiſe, that maſters and miſtreſſes behave themſelves toward their ſervants, according to the apoſtle's direction. Eph. vi. 5, 6, 9. Col. iv. 1. 1 Tim. vi. 1, 2. Titus ii. 9, 10. 1 Pet. ii. 18, 19, 20. 1703. P. E. 1

A religious care is recommended toward our ſervants, that all appearance of pride, idleneſs, and vain converſation in them may be diſcouraged; and that they may be exhorted to attend Firſt-day and week-day meetings, and have a ſenſe of God's love upon their ſpirits, and therein partake of the ſweetneſs of truth; and, in the diſcharge of their duty to God, and to their maſters and miſtreſſes, know peace in themſelves. 1718. W. E. 2

We earneſtly entreat, that it may be the conſtant care of all maſters and miſtreſſes properly to teach, reſtrain, and example thoſe whom Providence hath placed under them, for their help, 3

v. Queries 2, Q. IV. 3, Q. III.

direction, and preſervation, and for whom an account muſt be rendered; bringing them up in the fear of the Lord, and in that ſobriety, moderation, and plainneſs of ſpeech, apparel, and deportment, which become a people profeſſing to be followers of our Lord Jeſus Chriſt, the perfect pattern of humility and ſelf-denial, who "made himſelf of no reputation," but "took upon him the "form of a ſervant;" yet is ſtyled in the Holy Scriptures, "The "bleſſed and only Potentate, the King of kings, and Lord of "lords; who only hath immortality, dwelling in the light." 1760. P. E.

Phil. ii. 7.

1 Tim. vi. 15, 16.

4 The ſituation of the offſpring, and of the ſervants, of thoſe who neglect the due attendance of our religious meetings, is greatly to be lamented; as is that even of ſome who, though frequently ſeen at them, do not, by their conduct, ſeem to believe that it is required of them to allow their dependents alſo to attend; but are leaving theſe ſtill to purſue the world for them at home. For if any have, in a greater or a leſs degree, made gold their hope, or have "ſaid to the fine gold, Thou art my confidence," it will be found that, in proportion, they will be ſlack in bringing their families to our accuſtomed opportunities for public worſhip. 1797. P. E.

Job xxxi. 24.

And vid. Books 2.—Parents, &c. 1. 10. 11.—Plainneſs 6. 8.—Queries 8, *Adv. III. IV.* —Rem. & Sett. 7, *R. IV to VIII.*—Scriptures, *paſs.*

MEETING for SUFFERINGS.

AGREED, that certain friends of this city be nominated to keep a conſtant meeting about ſufferings four times in a year, with the day and time of each meeting here fixed and ſettled. That at leaſt one friend of each county be appointed by the quarterly meeting thereof, to be in readineſs to repair to any of the ſaid meetings at this city, at ſuch times as their urgent occaſions or ſufferings ſhall require. 1675. 1 v. No. 2.

N. B. It appears by the records of the meeting for ſufferings, that the late mode of meeting every week was practiſed in the year 1676.

It is agreed to be ſufficient, that the meeting for ſufferings be held in courſe on the firſt Sixth-day in each month; ſubject nevertheleſs, on any emergency, to the call of any five of the members thereof. 1794.—1798. 2

Agreed, that the meeting for ſufferings do conſiſt of correſpondents appointed by the ſeveral quarterly meetings, and by foreign parts correſponding with this meeting, alſo of approved men miniſters; that no quarterly meeting ſhall appoint more than four correſpondents in London, and that no friend ſhall be appointed for more than four places. 1702.—1717.—1770.—1801. 3 v. No. 6, 7, 8, & 9.

4 This meeting having conſidered the nature and importance of the affairs tranſacted by the meeting for ſufferings, and the continued neceſſity there is that they ſhould be managed by grave and weighty friends, ſuch as are themſelves men of clean hands, and adorning the doctrine they profeſs, in their lives and converſation; it is the earneſt deſire of this meeting, that friends be particularly careful in their choice of ſuch as are to act as correſpondents, either in the city or the counties; informing themſelves, as much as may be, of the qualifications of thoſe who are intended for ſuch ſervices; and that ſuch only may be nominated as are faithful in the ſeveral branches of our Chriſtian teſtimony againſt tithes, bearing arms, and oaths, and are alſo exemplary in their conduct and converſation amongſt men, and coming up in that plainneſs of ſpeech, behaviour, and apparel, which highly becomes thoſe in an eſpecial manner, who are concerned in managing the affairs of the church. 1747.

5 It is agreed that the minute of 1747,* relating to the choice of
* No. 4. correſpondents, be read previouſly to the calling over of the correſpondent-book. 1759.

6 The elders and overſeers of the ſeveral monthly meetings in London, are directed to take particular notice of thoſe friends in their reſpective quarters, whoſe conduct and converſation appear to be agreeable to the deſcription given in the minute of the
* No. 4. yearly meeting in 1747,* reſpecting the choice of correſpondents.

And thoſe elders and overſeers are to meet together annually, about three months before the yearly meeting, and make a liſt of ſuch friends' names, as ſhall be by them approved for this ſervice; and leave the ſaid liſt with the clerk of the meeting for ſufferings, for the information of friends in the country.

Nevertheleſs, it is not hereby intended to reſtrain them from chooſing any member of that meeting, whoſe qualifications are known to be conformable to the minute above-mentioned, provided he is not already a correſpondent for more than three places. 1772.

Agreed, that the quarterly meetings be directed expreſsly to give inſtructions to their deputies who attend this meeting, what correſpondents they ſhall nominate in the city, in the room of any friends deceaſed or removed; or elſe expreſsly leave them to their liberty of choice. 1725. 7

v. Yearly Meet. 6.

In the epiſtles to foreign parts, friends are to be acquainted of ſuch friends as are named in London, for them to correſpond with upon the affairs of truth, and to inform them how they may direct to them, if the friends there approve of them; otherwiſe, that they adviſe this meeting whom they would have for their correſpondents, and that they let friends in London know to whom and where they ſhall direct. 1709. 8

The meeting for ſufferings, on the removal of any of its members, by death or otherwiſe, from the office of correſpondent, is to give notice to the quarterly meeting by which ſuch correſpondent was appointed, in order that the quarterly meeting may be prepared to propoſe a ſucceſſor at the enſuing yearly meeting; and the ſeveral quarterly meetings are to give ſimilar information to the meeting for ſufferings: and it is agreed, that ſuch members of the meeting for ſufferings, in London, as do not attend it ſix times in the year, be diſcharged by this meeting, unleſs ſufficient reaſon be rendered for their abſence. 1725.—1737.—1801. 9

10 Agreed, that each quarterly meeting take care to adviſe the correſpondents for the counties, and any others concerned, to write only to the correſpondents in London, about their ſufferings; and not to other perſons, leſt the ſuffering caſe be delayed. 1693.

11 This meeting deſires that friends in the ſeveral counties will be diligent in acquainting the meeting for ſufferings with any applications that are likely to be made to parliament, in caſes that may affect friends; ſuch as encloſing lands, building or repairing ſteeple-houſes, or other local occaſions, which may be known in the country much ſooner, than to the meeting for ſufferings: for want of which intelligence, opportunities may be loſt for ſoliciting relief, that by timely application might have been obtained. 1765.

12 On conſidering the caſe of perſons reſiding in foreign parts, who may appear to be under convincement, and may apply to be received into memberſhip, it is agreed, that the meeting for ſufferings may receive and judge of ſuch applications, and admit ſuch perſons into memberſhip; after which, the ſaid meeting may be at liberty, if occaſion ſhould ariſe, to empower any monthly meeting to perform any act of diſcipline that may become neceſſary towards ſuch perſons: and it is further agreed, that the meeting for ſufferings report all ſuch admiſſions to the ſucceeding yearly meeting. 1793.

v. Conv. Perſons, *paſſ.*

13 Divers inconveniences and diſappointments having occurred for want of a correct liſt of meetings for worſhip and diſcipline, and the times and places of holding them, the ſeveral quarterly meetings are directed to procure from their monthly, preparative,

and particular meetings, a clear and diſtinct account of the rule, the times, and places of holding all the meetings for worſhip and diſcipline, and meetings of miniſters and elders, within the ſame, and tranſmit ſuch account, ſigned by the clerk of each quarterly meeting, yearly from the autumn quarterly meeting, to one of their correſpondents in London; and this meeting further directs that the meeting for ſufferings ſhall annually print the ſame in ſuch manner as it ſhall think moſt likely to anſwer the end deſigned. 1800.

And vid. Books 6. 8. 10.—Morn. Meet. 1.—Nat. St. 1. 2. 4.—Suff. 4. 6.—Yearly Meet. 6. 9.

MEETINGS for WORSHIP.

1 AS it hath been our care and practice from the beginning, that an open teſtimony for the Lord ſhould be borne, and a public ſtandard for truth and righteouſneſs upheld, in the power and ſpirit of God, by our open and known meetings, againſt the ſpirit of perſecution, that in all ages hath ſought to lay waſte God's heritage; and as only through faithfulneſs, conſtancy, and patience, victory hath been and is obtained; ſo it is our advice and judgment, that all friends, gathered in the name of Jeſus, keep up theſe public teſtimonies in their reſpective places; and not decline, forſake, or remove their public aſſemblies, becauſe of times of ſufferings; as worldly, fearful, and politic profeſſors have done, becauſe of informers, and the like perſecutors: for ſuch practices are not conſiſtent with the nobility of the truth, and therefore not to be owned in the church of Chriſt. 1675. W. E.

2 By how much the more it is a day of trial, and an hour of temptation, forſake ye not the aſſembling of yourſelves together; but by ſo much the more be zealous, and diligent in keeping all your meetings in the Lord's everlaſting power, by which they were ſet up: and as you are found diligent and ſtedfaſt in the work of the Lord, the God of peace will ſuddenly tread down Satan under your feet, and plentifully reward your patience and

perſeverance with the durable bleſſings, peace, and joy of that kingdom which was before the world began, and that never ſhall have an end. 1678. W. E.

Let every one be watchful againſt an earthly ſpirit, for that will choke the good ſeed, and bring forth a ſlighting or neglecting of your teſtimony in your Firſt-day, and week-day meetings, and bring a decay of your ſtrength and zeal for God, and his truth, and bring a weakneſs upon you, by reaſon whereof you will not be able to ſtand in an hour of temptation. 1689. P. E. 3

Adviſed, that friends keep their children to a conſtant, ſeaſonable, and orderly frequenting, as well of week-day, as of Firſt-day meetings; inſtructing them to have their minds ſtayed in the divine gift, to wait upon the Lord therein to receive a portion of his ſpiritual favour; that they, from the tendering virtue of the Holy Spirit, may be engaged in heart and mind to walk worthy of ſo great grace; and, in a holy zeal to honour God, ſubmit to bear the croſs, endure the ſhame, and become witneſſes for him amongſt the ſons of men. 1723. P. E. 4

Adviſed, that friends, though meetings are ſometimes held in ſilence, would not neglect their attendance; for the hungry ſoul will labour for bread, and the thirſty, for the water of life, and the diligent hand will make rich in that treaſure which is of an enduring ſubſtance. 1724. P. E. 5

In your religious meetings for the worſhip of God, be diligent to wait on him, whereby you may renew your ſtrength, and witneſs him your ſufficient help; for ſurely many of us have cauſe thankfully to remember his early viſitations in the aſſemblies 6

of his people; where he broke in upon our hearts with his power and love, and did, in the needful time, adminiſter help, comfort, and counſel; whereby, in the renewings thereof, we have been upheld in a faithful teſtimony, and in the diſcharge of our duty to him. 1725. P. E.

7 And we earneſtly exhort, that ye hold faſt the profeſſion of faith in our Lord Jeſus Chriſt, without wavering; both in reſpect to his outward coming in the fleſh, his ſufferings, death, reſurrection, aſcenſion, mediation, and interceſſion at the right hand of the Father; and to the inward manifeſtation of his grace and Holy Spirit in our hearts, powerfully working in the ſoul of man, to the ſubduing of every evil affection and luſt, and to the purifying of our conſciences from dead works, to ſerve the living God; that through the virtue and efficacy of this moſt holy faith, ye may become ſtrong in the Lord, and in the power of his might; which will enable you to worſhip God in ſpirit with acceptance, and preſerve you, in a lively frame of mind, from a drowſy and lukewarm ſpirit, which in all our religious aſſemblies ought to be guarded againſt with the utmoſt care and circumſpection. In this lively faith, and pure life of Chriſt, you will have victory over the world, over your deſires after the grandeur and periſhing things thereof, and over all corrupt cuſtoms and faſhions, which are contrary to the purity of the goſpel, and to our ancient Chriſtian teſtimony. 1736. P. E.

v. Diſcipl. &c. 20. Scriptures 3. 6. Books 2.

v. Youth 3.

8 Take care, we beſeech you, in this day of eaſe and liberty, leſt a ſpirit of lukewarmneſs and indifference prevail over you, to the ſtopping up of the ſtreams of the water of life, and rendering you like the barren heath in the deſert, which knoweth not when good comes. We entreat you to be eſpecially watchful in this

behalf, that an indolent and ſluggiſh diſpoſition appear not among you, to the ſtumbling of ſuch ſerious inquirers as may attend our meetings, in expectation of that life and power, to which the obſervation of your indifference and unconcernedneſs may give them too juſt cauſe to ſuſpect that ye yourſelves are ſtrangers. 1741. P. E.

v. No. 9. Conv. Perſons 2.

In all your meetings for the worſhip of Almighty God, let your deportment be ſuch as may demonſtrate, that you are in earneſt in the great duty of waiting upon and worſhipping God in ſpirit; that ſerious and tender-hearted inquirers may be encouraged to come and partake, in your aſſemblies, of that inward and ſpiritual conſolation and refreſhment, which the Lord is graciouſly pleaſed to impart to the ſouls of ſuch as are humbled in his ſight, and approach his holy preſence with reverence and fear. 1744. P. E. 9

v. No. 13.

Let not the ſmalneſs of your numbers diſcourage you from conſtantly attending thoſe meetings, inaſmuch as the words of Chriſt remain unchangeably true and ſtedfaſt, "Where two or "three are gathered together in my name, there am I in the midſt "of them." But it hath been juſtly obſerved, that where remiſſneſs and neglect of attending meetings for worſhip have prevailed, it hath been too often an inlet to further declenſion, and ſuch other undue liberties, as truth and its guidance do by no means admit of. 1754. P. E. 10

Matth. xviii. 20.

We therefore tenderly exhort ſuch as, through fear of neglecting their temporal concerns, or other conſiderations, are kept from a due attendance of theſe meetings, ſeriouſly to conſider that gra- 11

Matth. vi. 33. cious promiſe left upon record: "Seek ye firſt the kingdom of "God, and his righteouſneſs, and all theſe things ſhall be added "unto you." Some of us have to teſtify, that our outward affairs have not ſuffered, by giving up our time, the few hours ſet apart for religious worſhip; but, on the contrary, our minds have been thereby greatly ſtrengthened to come up with propriety in the duties we owe to God, to our families, and to all mankind. 1758. P. E.

12 When gathered in your religious aſſemblies, be truly concerned to retire to the divine and heavenly gift; which will miniſter to every ſtate and condition, though you may have no outward teaching; and will direct you to wait without being reſtleſs or uneaſy, till it be a proper time to break up your meetings with that decency and ſolemnity, which ſhould attend our minds in ſuch ſervice: for want of which, ſome forward ſpirits, who have been deſtitute of the right and true feeling, in which ſuch ſervice ſhould be performed, have broken up meetings in an unbecoming manner, to the ſorrow and pain of mind of ſuch as have been truly concerned for the good and proſperity of Sion. 1755.

13 Pſ. cxxvii. 1. Although we are well aware, that, "Except the Lord build "the houſe, they labour in vain that build it; except the Lord "keep the city, the watchman waketh but in vain;" and though we have repeatedly recommended a diligent attendance of meetings for worſhip on other days, as well as on the Firſt-day of the week; yet as ſpiritual welfare depends on an experience of the Rom. vi. 11. ſaving virtue of truth, which alone makes "alive unto God," we renew our earneſt exhortation that ye forſake not the aſſembling of yourſelves together. O that the weightineſs of our ſpirits, and the gravity of our deportment, in religious meetings,

might be ſuch as to excite an awful ſenſation in obſervers; and that, at their concluſion, we might avoid trivial or unneceſſary converſation: our conduct, as well as countenances, beſpeaking that we had been with Jeſus! 1792. P. E.

They who are obedient to this univerſal injunction of our Saviour, "Watch," are prepared for the due fulfilling of every duty; and eminently ſo, for that moſt eſſential one of worſhip. How many feel themſelves languid, when aſſembled for this ſolemn purpoſe, for want of a previous preparation of heart! The mind, crowded with thoughts on outward things, in approaching the place for public worſhip, and reſuming them with avidity on its return, is not likely to fill up the interval to profit; and to ſuch, their meeting together may prove a form as empty, as any of thoſe out of which, we believe, truth called our forefathers, and ſtill calls us. 1800. P. E. 14 Mark xiii. 37.

Perſons profeſſing with us, who abſent themſelves from our religious meetings, and diſregard the repeated advice and endeavours of friends to ſtir them up to this neceſſary duty, are to be dealt with by the monthly meeting to which they belong, even to diſowning, if the caſe require it. 1770. 15

It is the judgment of this meeting, that it is inconſiſtent with our diſcipline to have meetings appointed or held, when perſons diſowned are interred in friends' burying-grounds, at the deſire of their relations. 1770. 16

It is the judgment of this meeting, that our meeting-houſes ſhould not be lent to the miniſters of other ſocieties, who do not profeſs to depend on divine direction in every ſtep taken in 17

worſhip and miniſtry; and for the uſe of modes and forms, from which we are religiouſly reſtrained. On this account, it is the further judgment of this meeting, that the meeting-houſes of other ſocieties ſhould be very cautiouſly applied for, or accepted; and it is recommended on ſuch occaſions, if unavoidable, that friends endeavour, in meekneſs and wiſdom, to inform ſuch as are free to offer their meeting-houſes, of the reaſons by which we are reſtrained from reciprocally granting our own. 1799.

And. vid. Cond. & Converſ. 6.—Diſcipl. &c. 3.—Maſters, &c. 2. 4.—Meet. for Suff. 13.—Min. & Eld. &c. 1. 2. 6. 12. 17. 27, *5th par.*—Nat. St. 7.—Parents, &c. 10.—Queries 2, *Q. I.* 3, *Q. I.* 5, *Q. II.* 8, *Adv. IV.* 9, *Adv. IV. XII.*—Records 1.

MILITIA.

WE are ſorrowfully affected to find by the anſwers to the queries, that ſome friends in a few counties have failed in the maintenance of our Chriſtian teſtimony againſt wars and fighting, by joining with others to hire ſubſtitutes, and by the payment of money to exempt themſelves from perſonal ſervice, in the militia: a practice inconſiſtent with that teſtimony to the reign of the Prince of Peace, our ancients received, and were concerned to maintain through cruel ſufferings, and which the faithful in this day dare not ſhrink from: which defection from our Chriſtian teſtimony and general practice, having been matter of ſorrow to this meeting, we are concerned ſtrongly to adviſe againſt, and that friends every where ſtand faithful and ſingle in their dependence on the Lord for preſervation, who alone is for ever able to keep in perfect ſafety. And if ſuffering be the lot which doth reſult from ſuch obedience to the divine requiring, ſuch will, as they abide in the ſimplicity and innocence of truth, reap the fruits of peace in their own boſom. Let therefore the care of friends, in their ſeveral monthly meetings, be exerted to prevent any contributions for hiring ſubſtitutes, or other methods of exempting themſelves from the militia inconſiſtent with our well known teſtimony. 1760. W. E. 1

It is our ſenſe and judgment that we cannot, conſiſtently with our well known principles, actively pay the rate or aſſeſſment, 2

which by virtue of any militia act, may be impoſed in lieu of perſonal ſervice; or any rates or aſſeſſments made for advancing the hire or enliſting-money of volunteers; or the money to be raiſed and given to militia men. And as overſeers are ſometimes directed by militia acts, to make the ſaid rates and aſſeſſments, and to collect and levy the ſame, ſuch friends as ſhall be in that office are adviſed, with meekneſs and prudence, to inform the deputy lieutenants and acting juſtices within their diſtricts, that they cannot be active in or concerning ſuch rates. And friends are deſired to be careful to guard againſt paying the ſaid rates mixed with ſome other rate. And as friends cannot conſiſtently execute what the law requires of a conſtable, in this as well as ſome other reſpects, who for the refuſal thereof is ſubjected to penalties and impriſonment; we recommend it to friends to uſe all proper means with their neighbours, ſtewards of courts, and juſtices of the peace, to be excuſed from that office.

And we think it expedient that friends ſhould be tenderly adviſed to avoid giving occaſion of reproach, by any unjuſtifiable endeavours to evade the law; and that, in all caſes wherein they allege a conſcientious ſcruple for not actively paying what may be demanded of them, they manifeſt, by a patient and Chriſtian conduct under ſuch ſufferings as may attend in conſequence thereof, that their ſcruples are real and ſincere. 1762. —1801.

*. Tithes 8.

For acts of parliament on the ſubject of the militia, *vid.* 'A Collection of Acts of Parliament, and Clauſes of Acts of Parliament, relative to thoſe Proteſtant Diſſenters who call themſelves Friends, but who are generally known by the name of Quakers; from the Year 1688.' *W. Phillips.* 1801.

And vid. Queries 2, 2: *VIII.*—Suff. *paſſ.*—Tithes 21.—War 1.

MINISTERS and ELDERS,

AND THEIR

MEETINGS.

THIS meeting deſires, that you whom the Lord hath gifted with a public teſtimony for his name and truth, will, in this day of liberty, be diligent to viſit the heritage of God in their meetings, and eſpecially thoſe leaſt frequented. 1695. P. E. 1

Adviſed, to have a godly care of judging or contradicting one another in public meetings; or ſhewing any marks or ſigns of diviſion therein, amongſt miniſters or others; it being of a very pernicious conſequence to bring blame or contempt upon the miniſtry, and a great hurt to our youth and others. 1716. P. E. 2

v. No. 17.

Adviſed, that miniſters, in all their preaching, writing, and converſing about the things of God, do keep to the form of ſound words, or ſcripture terms; and that none pretend to be wiſe above what is written, and in ſuch pretended wiſdom go about to explain the things of God, in the words which man's wiſdom teaches. 1728. P. E. 3

v. Queries 9, *Adv. II.*

4. The Spirit of God being the foundation of all true knowledge and experience, both in miniſters and hearers, we earneſtly exhort that all would diligently wait upon and mind it: miniſters in their public ſervices, eſpecially, ought always to attend cloſely to their ſeveral and peculiar gifts, and miniſter the word faithfully as it is manifeſted and revealed to them, obſerving a decent and modeſt behaviour in the exerciſe of their miniſtry; and not entangling themſelves with the affairs of this life, that they may the better anſwer the holy warfare in which they are engaged. And let the hearers be watchful over their own ſpirits, and not forwardly judge or cenſure the teſtimonies which may be delivered amongſt them; for if they be not very careful and diligent in attending upon the Lord in meetings, they are liable to miſtake in the judgment they may paſs on the miniſtry.

Now this being a matter of great moment, for the preſervation of love and concord in the churches; and knowing the danger and ill conſequences which attend a haſty and cenſorious judging of the miniſtry; we think it neceſſary to caution friends, not to let their own ſpirits ſway them, but let the Spirit of God rule and reign in their hearts; for this will preſerve all in ſweetneſs and tenderneſs one towards another: the due obſervance of which will be a great help to miniſters in the diſcharge of their duty, and the ſervice to which they are called.

*. *No.* 21. And we earneſtly requeſt, that the elders in monthly and quarterly meetings would be ready to help and inform the weak, when ſuitable opportunities preſent; that, both miniſters and hearers purſuing one and the ſame end, namely, the glory of God, and the good and welfare one of another, the church may be edified, increaſe, and flouriſh, to the conſolation of the faithful.

On the other hand, we adviſe miniſters to have it very much at heart, to maintain a perfect harmony and good underſtanding

with the monthly meetings to which they belong; and that, as the ſaid meetings may ſometimes find themſelves concerned to adviſe them, reſpecting their conduct in meetings, or otherwiſe, they ſhew themſelves ready to hear and receive advice, as well as to teach and inſtruct.

We further adviſe all monthly meetings, to take great care in giving certificates to thoſe who travel; to prevent the uneaſineſs which ſometimes falls on the church, from a weak and unſkilful miniſtry: and let the elders, when they ſee occaſion, adviſe miniſters to be very prudent in their conduct, not as buſy-bodies, nor meddling with family or perſonal affairs, in which they are not concerned, or required to be aſſiſting; and to be very tender of one another's reputation, and of that of friends among whom they travel; neither giving ear to, nor ſpreading, reports tending to raiſe in the minds of others, a leſſening or diſeſteem of any of the brotherhood; and, as ſoon as their ſervice in the miniſtry is over, to return to their habitations, and there take a reaſonable and prudent care of their own buſineſs, houſehold, and family. 1731. W. E.

v. No. 14, 15, & 20. Queries 5; 2. I.

v. No. 9.

5

As the Lord in his mercy is breathing afreſh on ſeveral of our youth, of both ſexes, and fitting them for his ſervice, we recommend it to the elders in every meeting, that they tenderly watch over all young miniſters, and adviſe and help them, as they in the wiſdom of truth may be opened thereunto; nouriſhing that which is right, and comes forth in the ſavour of life, and diſcouraging every thing that is unbecoming the miniſtry. 1736. W. E.

v. No. 23.

6

We further entreat you, that in all your religious meetings appointed for the worſhip of Almighty God, you wait in humble

reverence for the influence of the word of life. Be cautious not to move, in acts of devotion, in your own will; set not forward self to work, but patiently attend and wait for the gift and enlivening power of the divine Spirit; without which your performances will be unacceptable, and like those of old, of which it was
Isaiah i. 12. said, "Who hath required this at your hand?" 1742. P. E.

7 We desire that all such friends as travel in the work of the ministry with the unity and approbation of their respective meetings, would be strictly careful not to countenance or join with any imposers, but rather advise against their disorderly practices, and endeavour to persuade them to return to their habitations and callings.

And we do in much love caution those friends who are rightly concerned in the work of the ministry, to watch over their own spirits, and not to be over hasty or censorious in passing judgment respecting the state of those who hear them; but to manifest that, in the exercise of their ministry, they are led by the love of God, and that their principal aim is, that they may be instrumental to administer spiritual consolation and strength to the churches where they come.

Further, we earnestly exhort, that none would offer to impose themselves as preachers, in any meetings of friends, who are not themselves faithful against the payment of tithes, and in observing the other branches of our Christian testimony. 1745. W. E.

8 As to the elders among you, and those whom God, having endued with knowledge, and experience of the cleansing operations of his Spirit, hath concerned to minister unto others, let them adorn the doctrine of the gospel, by shewing, out of a good con-

verſation, their works with meekneſs of wiſdom. Such as theſe being clothed with humility, and exemplary to the flock, are worthy of double honour, and to be highly eſteemed in the church of Chriſt. 1751. P. E.

We tenderly, and with earneſtneſs, adviſe all friends who travel in the work of the miniſtry, as well as others, that they not only ſhut their ears againſt all private informations of perſons and things, tending to the defamation of particular perſons or families, and to ſtir up diſputes and contentions in meetings for diſcipline; but alſo rebuke and reprove the perſon or perſons, who ſhall attempt to prejudice their minds with any private informations of that nature; which are often falſe, and attended with baneful conſequences to the reputation of the perſons or families who are ſo unkindly and unjuſtly dealt by; and may tend to lead ſuch miniſters or others as ſhall give ear to the ſame, in a wrong line of judgment. 1752. W. E. 9

v. No. 4, laſt par. Defam. & Detr. 1. 2.

You that are elders and overſeers in the church, and concerned in the maintenance of good order, and preſervation of diſcipline, keep your own hands clean, and garments unſpotted; that you may rebuke with authority, and, being clothed with the meekneſs and gentleneſs of the Lamb, may ſtedfaſtly perſevere in the ſupport of that teſtimony committed to you: that when the Great Shepherd ſhall appear, you may come before him with reverent aſſurance, and receive the reward of "Well done, good and "faithful ſervant; enter into the joy of thy ord." 1753. W. E. 10

As the Lord is graciouſly pleaſed effectually to touch the hearts of many of the youth, and prepare them for the reception of his 11

heavenly gifts, whereby many are called to the work of the miniſtry; and well knowing it is a due attention to the gift, and waiting for the heavenly power and life, to diſcharge themſelves therein, which has ever proved a bleſſing to the particular, and the churches in general; we earneſtly recommend, that the elders, and ſenſible, ſolid friends do watch over ſuch in a holy concern for their, and the church's good; that the weak and tender may be encouraged in a faithful diſcharge of their duty; and where a forward ſpirit appears, that would lead into many words out of the power and life, ſuch may be properly admoniſhed in the meekneſs of wiſdom, that each may ſpeak the language of truth, by the ability which the Lord only gives; and that the monthly meetings do not encourage any to travel and appoint meetings too ſoon, for many have been hurt thereby. 1753. W. E.

v. No. 21.

v. No. 15.

12 Being favoured in the ſeveral ſittings of this meeting with our Heavenly Father's tender regard renewed to us, whereby our ſouls have been deeply humbled before him; and looking into the ſtate of this part of the ſociety which ſtands in a more conſpicuous point of view than the more private members; the neceſſity of their being enſamples to the flock appears exceedingly great: particularly in a diligent attendance of all our meetings for ſolemn worſhip, and the diſcipline of the church; and being therein very deep and weighty in ſpirit, labouring with an ardour of ſoul ſuited to the occaſion, for the ariſing of the ancient ſpring of life. This, of a truth, is the crown of our aſſemblies, and the ground of our joy and rejoicing in him, and one in another: it being this alone which preſerves living, freſh, and active members in the church of Chriſt, who are enabled to communicate a degree

v. No. 25. Queries 5, 2. II.

of warmth to the riſing youth, and thoſe of leſs experience in this moſt neceſſary exerciſe; not only in word and doctrine, but alſo in a ſilent, humble waiting on God, for the renewings of help day by day. We ſhall thereby not only witneſs an increaſe of ſtrength and vigour in ourſelves, but be greatly helpful to others, by exciting them to the ſame fervent labour after that bread which nouriſheth the immortal ſoul, and puts us in a capacity of ſerving the Lord acceptably, in newneſs of life. 1770.

13

We are fully perſuaded, that the miniſtry of the goſpel is not received of man, but by the revelation of Jeſus Chriſt, according to that apoſtolical direction: "As every man hath received the gift, even ſo miniſter the ſame one to another, as good ſtewards of the manifold grace of God: if any man ſpeak, let him ſpeak as the oracles of God; if any man miniſter, let him do it as of the ability which God giveth; that God in all things may be glorified." And as this miniſtry is divine, the motives and inducements thereunto are perfectly diſintereſted, and no way mercenary and lucrative, but concurrent with the precept Chriſt gave to his apoſtles and immediate followers: "Freely ye have received, freely give." 1771. P. E.

v. Tithes 3. 5. 6. 7.

1 Pet. iv. 10, 11.

Matth. x. 8.

14

Recommended to the ſeveral monthly and quarterly meetings, that they take care to adviſe, that thoſe friends who go forth with a public teſtimony may be ſuch as are well approved at home, by their own reſpective monthly or quarterly meetings, and are found in doctrine, of good converſation, and in unity with their own meetings.

v. No. 15.

And if any faithful friends, or meetings, be burthened with the contrary, let them tenderly clear their conſciences privately to the parties concerned, according to goſpel order; and if they

v. No. 17, *laſt par. & No.* 18.

do not receive admonition, the meeting to which they belong ſhould be acquainted therewith. 1699.

15 Friends are earneſtly deſired and adviſed to uſe prudence and caution, ſo as not to be impoſed upon by cheats, or impoſtors, pretending to the miniſtry or otherwiſe; and where there is a doubt or queſtion concerning the miniſtry of any perſons, in that caſe let ſuch be called upon to ſhew what certificate they have. And in general, it is recommended to the monthly and quarterly meetings, to ſee that friends, who travel in the work of the miniſtry, do go in the unity of the meetings to which they belong, and with certificates therefrom; and further, that it may become the tender care of the ſaid meetings, to watch over ſuch as may be young in the miniſtry, to ſee that they walk humbly and wiſely: that as on one hand, nothing truly tending to the glory of God, and the edification of his church and people, may be diſcouraged; ſo on the other, where any thing appears which may make advice neceſſary, that the elders of the church, both miniſters and others, do, in the wiſdom of God, give their advice thereupon, with due regard to the ſtate of weakneſs and childhood that ſuch may be in. 1720. P. E.

v. No. 4, laſt par.

v. No. 11.

16 We recommend the apoſtolic advice, "Lay hands ſuddenly "on no man;" for we have cauſe to believe that injudicious encouragement hath tended to promote an unſound miniſtry in ſome places. It is therefore recommended, that the approved miniſters and elders, in the ſeveral monthly meetings, would tenderly adviſe thoſe who come forth in public teſtimony, to wait patiently under a deep conſideration of their ſtate of infancy and childhood: and when their fruits afford ſufficient evidence of their qualifications for ſo important a ſervice, that ſuch young

Tim. v. 22.

v. No. 21.

v. No. 22.

miniſters be reported to their monthly or quarterly meetings; which, upon ſolid and deliberate conſideration, may, as in the wiſdom of truth ſhall ſeem meet, recommend them to the meetings of miniſters and elders, in order to their becoming members of thoſe meetings. 1773. W. E.

17 This meeting, taking under its ſerious conſideration the beauty and credit of keeping decency and good order in our meetings for worſhip, adviſes friends every where to avoid public oppoſition to a miniſter not diſowned as ſuch, by the monthly or quarterly meeting to which he or ſhe ſhall belong, by keeping on their hats in time of prayer, or any other tokens of diſunion.

v. No. 2.

v. No. 28, laſt par.

But if any perſon appearing as a miniſter, ſhall give cauſe of uneaſineſs or diſſatisfaction to friends, in doctrine, behaviour, or converſation, the perſon ſo offending is to be dealt with privately in a goſpel ſpirit and manner. If this ſhall not take effect, then let complaint be made of ſuch perſon to the monthly meeting which he or ſhe may belong to; that proceeding thereon be had accordingly, and the affair ſettled with all poſſible expedition. 1723.

v. No. 14, laſt par.

18 Where friends in any county are really diſſatisfied, or burthened, with any that take upon them to preach among them, let them firſt be duly admoniſhed in their own county, with the aſſiſtance of the faithful, approved miniſters and elders of the ſame meeting and county, or adjacent county or counties, if need be; and if afterwards they will perſiſt to impoſe upon and burthen friends, then to be publicly teſtified againſt where they ſo impoſe.

v. No. 14, laſt par.

If any ſuch, after due admonition, will travel abroad to miniſter, out of unity with friends of their own county, the friends

of thoſe other counties where they travel, ſhould have due notice of them from friends who have had them under admonition. 1698.

19 If any one who has been a public miniſter, ſhall be guilty of ſuch practices as may juſtly deſerve public cenſure, and ſhall be publicly cenſured and diſowned, and afterwards, upon tokens of repentance, be again admitted into memberſhip; ſuch re-admiſſion is not to be interpreted to give him or her the liberty of appearing as a public miniſter, until the monthly meeting, he or ſhe belongs to, ſhall judge the ſcandal given by ſuch perſon is ſo far removed, that ſuch public appearance may not adminiſter occaſion of reproach, either from friends or others: and in caſe any ſhould ſhew themſelves too forward in ſo appearing, the meeting to which they belong are deſired to give them ſuch advice, as they ſhall ſee ſuitable to their circumſtance. 1737. W. E.

20 It being weightily under the conſideration of this meeting, the neceſſity for miniſtering friends, who find themſelves under an engagement of mind to viſit the meetings of friends in foreign parts, to have the full concurrence and unity of their brethren; it is the ſenſe and judgment of this meeting, that for the future, friends under ſuch concern be adviſed not only to propoſe their concern to the monthly meeting to which they belong, but alſo to their quarterly meeting, and meeting of miniſters and elders in London; in order to be favoured with the concurrent teſtimonies of the ſaid meetings, to ſtrengthen them in ſo great and weighty engagements.

v. No. 4, laſt par.

It is alſo recommended, that miniſters under a concern to viſit

the meetings of friends in the nation of Ireland, ſhould have the concurrence of, and certificates from, not only the monthly, but alſo the quarterly meeting to which they belong, when it can be had with conveniency. 1763.

21 Monthly meetings are deſired to appoint ſome ſerious, diſcreet, and judicious friends, who are not miniſters, tenderly to encourage and help young miniſters, and adviſe others, as they in the wiſdom of God ſee occaſion; and where there are meetings of miniſtering friends, the friends ſo appointed are to be admitted as members of ſuch meetings of miniſters, and to act therein for the good purpoſes aforeſaid. 1727.

v. No. 22 & 23. Diſcipl. &c. 18. Monthly Meet. 3, 2*d par.*

v. No. 4, 5, 11, & 16.

22 It is agreed, in order to prevent an improper choice of elders, that monthly meetings, when a nomination becomes neceſſary, ſhould refer the matter to the ſolid conſideration of a committee of judicious friends; who are to propoſe to the monthly meeting ſuch perſons as they think ſuitable, agreeably to the minute of 1761.* And as it appears that the advice given by this meeting in 1773,† has not always been duly attended to, there being great reaſon to fear that in ſome places improper perſons have been haſtily recommended, and that ſome meetings have neglected to recommend thoſe who are deſerving of ſuch notice; we therefore earneſtly deſire that monthly meetings will duly obſerve the ſaid advice. 1784.

v. No. 23.

* Diſcipl. &c. 18.

† No. 16.

23 It is the judgment of this meeting, with regard to the diſmiſſing of ſuch elders as appear to be either incompetent to their ſtation, or unfaithful in it, that the yearly meeting minute of 1772,* on that ſubject, is well adapted to this purpoſe, if duly put in practice

* *v.* No. 25.

by the monthly meetings for diſcipline, or, in default of their care, by the quarterly meetings. With reſpect to the appointment of elders, it is the ſolid judgment of this meeting, that in order further to prevent an improper choice of elders, the monthly meeting, in addition to its committee for that purpoſe, ſhall apply to its quarterly meeting for a committee, to aſſiſt in judging of the gifts and qualifications of ſuch as may be propoſed for this important ſtation. 1796.

v. No. 22.

24 Doubts having ariſen, whether a friend appointed to the ſtation of elder in any monthly meeting, retain that ſtation, if removed into another monthly meeting; it is the judgment of this meeting, that ſuch ſtation is not loſt, provided ſuch removal be within the ſame quarterly meeting; but in caſe the removal of an elder be out of the limits of the quarterly meeting to which he or ſhe belongs, ſuch elder ſhall not be continued in that ſtation, unleſs a reappointment be made, purſuant to the rules for the choice of elders. 1801.

v. No. 22 & 23.

25 Divers of the anſwers received from the quarterly meetings of miniſters and elders have deeply affected our minds, in conſideration of the loſs ſuſtained by the deficiency of many of the appointed elders, in not duly attending meetings for worſhip and diſcipline, and being alſo remiſs in ſome other reſpects; it is therefore become our care and concern, to recommend to the ſeveral quarterly and monthly meetings, to make due inquiry whether ſuch non-attendance proceeds from bodily infirmity or other unavoidable neceſſity, or from manifeſt neglect; in order that ſuitable endeavours may be uſed to remove the cauſes of complaint. And it is the ſenſe of this meeting, where ſuch

v. No. 23.

deficiencies appear to be the conſequence of lukewarmneſs, and an over attachment to the world and its concerns, and ſuch elders diſregard the admonition of friends, that they be deſired to withdraw from that important ſtation: 1772.—or be diſplaced by a minute of the monthly meeting. 1801.

It is the judgment of this meeting, that when friends appointed to the ſtation of elder, believe themſelves called to the miniſtry, and ſhall have appeared frequently in that capacity in our public religious meetings, ſuch friends ſhould withdraw from the meetings of miniſters and elders. 1801. 26

It is agreed, that, as far as can ſuitably be done, there be held in each monthly meeting, a meeting of miniſters and elders once in three months, ſome time previous to thoſe monthly meetings which immediately precede the quarterly meeting; in which meetings of miniſters and elders, after ſome time ſpent in ſolid retirement, the queries are to be read and conſidered; and anſwered in writing, according to the directions of this meeting in that behalf. Opportunity alſo may here be given for tender advice and aſſiſtance, as the nature of any caſe may require: and repreſentatives, taken from the members in either ſtation, are to be appointed to attend the quarterly meeting of miniſters and elders, conſtituted of ſuch repreſentatives, and of the other approved miniſters and elders of the quarterly meeting. A liſt of the names of all the miniſters and elders in the ſeveral monthly meetings, is to be taken to the quarterly meeting of miniſters and elders, to be kept there on record. 27

v. No. 29. Queries 5.

At the quarterly meeting of miniſters and elders, the queries are alſo to be read, and the anſwers thereto from the meetings of

miniſters and elders in the ſeveral monthly meetings: to which latter meetings of miniſters and elders ſuch advice is to be extended as circumſtances may require. At the quarterly meeting of miniſters and elders next preceding the yearly meeting, a general anſwer is to be drawn up to the queries, to be ſent by repreſentatives, appointed from among the miniſters and elders indiſcriminately, to the yearly meeting of miniſters and elders. The names of the repreſentatives are to be reported to the quarterly meeting for diſcipline; and the ſaid repreſentatives are to be furniſhed with a copy of the aforementioned anſwer to the queries, to be in readineſs in caſe it ſhould be called for by the ſaid quarterly meeting for diſcipline: to which alſo (at every quarter) an account is to be given, that the quarterly meeting of miniſters and elders has been duly held.

It is the ſenſe and judgment of this meeting, that it is of advantage to the ſociety to hold a yearly meeting of miniſters and elders, in London, preceding the yearly meeting, to be continued by adjournments, ſo as that ſuch adjournments do not interfere with the ſittings of this meeting, and that ſuch meeting do not in any wiſe take upon it, or interfere with, any part of the diſcipline of the church, belonging either to this meeting, or any ſubordinate meeting.

That the morning meeting of miniſters and elders in London, do adjourn itſelf to Ten, in the forenoon, on the Second-day preceding the ſitting of this meeting; and that the ſeveral quarterly meetings of miniſters and elders in Great Britain, do appoint at leaſt two of their members as repreſentatives; and that the yearly meeting of miniſters and elders of Ireland do alſo appoint ſome of its members, as may be convenient: in order to form, together with ſuch approved miniſters and appointed elders, as may be in London, the ſaid yearly meeting of miniſters and elders.

v. Yearly Meet. 2.

The ſaid yearly meeting of miniſters and elders is to receive and read the anſwers to the queries from the quarterly meetings of like kind, by which an opportunity will be given of imparting ſuch advice as ſhall be neceſſary: and the ſaid meeting is alſo to nominate a ſuitable number of diſcreet and experienced elders, choſen from the number preſent, to attend the ſeveral ſittings of the meetings for worſhip, during the time of holding this meeting; whoſe proper buſineſs it is to communicate ſuch advices, as they, in the wiſdom of truth, may find needful, and to make a general report to ſome adjournment of the ſaid meeting. And this meeting recommends, that after the ſaid meeting of miniſters and elders hath informed itſelf, by means of the anſwers received, of the ſtate of the miniſters and elders in the ſeveral quarterly meetings, it lay annually before this meeting a ſummary, yet clear, account thereof.

It is deſired, that the names of the repreſentatives to the yearly meeting of miniſters and elders, be given, previouſly to the ſitting thereof, to the clerk of the morning meeting, who is to attend on the Second-day morning, until the time of the gathering of the meeting; and if any friends be unavoidably prevented from entering their names as aforeſaid, that the ſame be delivered in at the table in writing. 1753.—1754.—1757.—1758.—1780.—1784.—1786.—1790.—1797.—1801. v. Yearly Meet. 8.

The morning meeting of miniſters in London, and every other meeting of miniſters, have a right, as they ſee meet in the wiſdom of truth, to adviſe, exhort, and rebuke any of their members, or any one who may travel in the work of the miniſtry, as occaſion may require, without being accountable for the ſame to any monthly or quarterly meeting. 28

But if any member of the ſaid meetings, or any other miniſter,

ſhould at any time be overtaken with a fault, and the ſame be under the cognizance of the morning or any other meeting of miniſters, and the monthly meeting to which ſuch perſon belongs ſhall alſo deal with him or her for the ſame; then, on notice from ſuch monthly meeting, that they have taken the caſe under their care, all proceedings of the morning or other meeting of miniſters againſt ſuch miniſter or elder ſhall be finally ſtopped.

Neither the morning meeting, nor any other meeting of miniſters, have power to diſown any miniſter, or other perſon, in any capacity whatſoever; this ſolely belonging to the monthly, quarterly, half-yearly, or yearly meetings. 1735.

29
v. Queries 5.

The ſeveral meetings of miniſters and elders, are deſired to be clear and explicit in their anſwers to the queries peculiar to meetings of miniſters and elders; to keep as much as poſſible to the words of the queries, carefully avoiding all ambiguous expreſſions; and, where any remiſſneſs is remarked in the anſwers, to diſtinguiſh whether it is in the miniſters or elders; and alſo what care is taken to adviſe when any remiſſneſs appears. 1769.

30

This meeting agrees, that certificates from the yearly meeting of miniſters and elders be ſigned by the clerk only. 1792.

And vid. Arbitr. 5, *4th par.*—Conv. Perſons 3.—Diſcipl. &c. 15.—Meet. for Suff. 3. 13.—Monthly Meet. 4. 13.—Morn. Meet. 2. 3.—Mourn. Hab. 3.—Queries 5. 7. 9.—Rem. & Sett. 1. 7, *R. XIV.*—Scriptures 3 —Yearly Meet. 6.

MODERATION and TEMPERANCE.

AS temperance and moderation proceed from true religion, and are of great benefit and advantage, we beſeech all to be careful of their conduct and behaviour, abſtaining from every "appearance of evil;" and as an exceſs in drinking has been too prevalent among many of the inhabitants of theſe nations, we recommend to all friends a watchful care over themſelves, attended with a religious and prudent zeal againſt a practice ſo diſhonourable and pernicious. 1751. P. E. 1

1 Theſſ. v. 22.

We caution you againſt reſorting to places of diverſions, unneceſſarily frequenting taverns and alehouſes, and mixing yourſelves in ſuch company and converſation, as have a manifeſt tendency to corrupt your hearts, and draw them aſide from that ſteady and religious concern, and reverent awe, which dwell on the minds of true Chriſtians. We eſpecially warn you to beware of the too frequent uſe of ſpirituous liquors, and intemperance of every kind; but let your behaviour and conduct in all reſpects be ſuch, that your moderation may be known to all men. 1754. P. E. 2

We find it neceſſary to remind you, that our worthy anceſtors, having their eye directed towards an enduring inheritance, and 3

their affections eſtabliſhed upon things above, ſought not after greatneſs in this world; but paſſed the time of their ſojourning here in fear, and in great ſimplicity of heart, as well as of outward demeanour; endeavouring thereby to reach the divine witneſs in every mind, and promote the love of truth and righteouſneſs amongſt mankind.

In minds thus bent upon ſeeking a more glorious inheritance than temporals can afford, the love of this world had little influence. They were ſhining examples of temperance, juſtice, and truth. A defection from this ſimplicity of heart and heavenly-mindedneſs, into the love and purſuit of this fading world, hath obviouſly prevailed with too many amongſt us, and produced the fruits of pride and ambition.

v. Trade, *paſs.* Theſe have brought in many wants, from which the ſimplicity and integrity of our anceſtors preſerved them. To ſatisfy theſe wants, divers have been excited to enter into a larger extenſion of trade and commerce, than they had ſtock and ability to conduct. Vain ambition, and evil emulation, have led into higher living, and greater expenſes, than their income would admit. Reduced by theſe means in their circumſtances, yet unwilling to leſſen their appearance in the world, they have made uſe of indirect methods to procure a temporary ſupport, which have ended in failures and bankruptcies.

This lamentable defection in ſome under our name, hath occaſioned great reproach, and grievous ſuffering in the property of many, almoſt to the ruin of particulars, who placed more confidence in them on account of the ſelf-denying profeſſion they made to the world. 1767. P. E.

4 As to the frequenting of public-houſes, we deſire that all

under our name may be cautious of remaining in them, after the purpoſe of buſineſs, or of refreſhment, is accompliſhed: but to make them a reſort for any other purpoſe—may it never need to be named among a people who profeſs the practice of Chriſtian ſobriety! 1797. P. E.

And vid. Cond. & Converſ. 3. 6. 7.—Lib. to the Poor 4.—Marriage 7.—Maſters, &c. 3.—Mourn. Hab. 2.—Plainneſs, *paſſ.*—Queries 2, Q. *VI.* 3, Q. *V.* 8, *Adv. I. II.* 9, *Adv. XI.*

MONTHLY MEETINGS.

1 AGREED, that no monthly meeting ſhall be allowed to divide itſelf into two ſeparate monthly meetings, without the conſent or concurrence of the quarterly meeting. 1715.

2 And to the end that effectual care be taken in all caſes wherein the teſtimony of truth is concerned, we adviſe you to appoint ſome faithful friends of your reſpective meetings to ſee how well ſuch things are obſerved; and tenderly to admoniſh thoſe, in brotherly love, that ſhall decline the ſame. 1698. P. E.

v. No. 3, 2d par.

3 Whereſoever it appears that any monthly meetings, through the ſmalneſs of the number of friends attending them, are not ſufficiently qualified for carrying on the diſcipline of the church, we wiſh that ſuch ſmall meetings might join ſome other neighbouring monthly meetings; that by ſuch union they might be aſſiſted and ſtrengthened.

v. No. 4 & 5. Queries 2, & XIV. 3, & IX.

And we deſire, purſuant to former advices, that meetings would appoint ſuitable friends as overſeers of the flock; who are entreated to enter into and diſcharge this labour with a ready mind. And, dear friends, we earneſtly recommend, that in all your meetings, in the choice of elders, or overſeers over the flock, you be eſpecially careful to chooſe ſuch as are themſelves of upright and unblamable converſation; that the advice which they ſhall

v. Diſcipl. &c. 18. Min. & Eld. &c. 10.

occaſionally adminiſter to other friends may be the better received, and carry with it the greater weight and force on the minds of thoſe whom they ſhall be concerned to admoniſh.

In all your meetings for the diſcipline of the church, let all be done in a meek, calm, and peaceable ſpirit, in which the force and power of love may effectually operate upon thoſe who ſhall perceive that your care and regard for their good and preſervation in the truth, is founded upon ſo excellent a principle. May this peaceable wiſdom and ſpirit of Chriſt ever preſide in all your aſſemblies, that therein all your affairs may be conducted to his glory; who is worthy for ever and ever. Amen. 1752. W. E. *v.* Diſcipl. &c. *paſſ.*

This meeting is of the judgment that the offices of elder and overſeer are diſtinct, and do not coincide in one perſon, unleſs appointed to each; and that overſeers, under that appointment only, are not entitled to ſit in meetings of miniſters and elders. 1789. 4

It is the judgment of this meeting, that when an appointment of overſeers is neceſſary, the matter be referred to a committee of judicious friends; who are to report to the monthly meeting, for its approbation, the names of ſuch friends as are thought ſuitable for that ſervice. 1789.—1801. 5 *v.* Wom. Meet. 6, *Art. V.*

In the love of Chriſt, we earneſtly exhort you to watch diligently over the flock of God, and deal in due time, and in a ſpirit of Chriſtian love and tenderneſs, with all ſuch as walk diſorderly amongſt you, in order to reclaim and reſtore them by brotherly counſel and admonition; and when, after patient 6 *v.* Queries 2, *Q. XIV.*

waiting, you find that your Chriſtian labour of love hath not its deſired effect, neglect not to teſtify againſt and diſown ſuch perſons, and thereby prevent the reproach and diſhonour which may be brought upon our holy profeſſion through their means: that the end and deſign of our wholeſome diſcipline may be anſwered.

The want of due care in this reſpect, hath, as we apprehend, brought great difficulties on ſome meetings; for we think it both unſeaſonable and diſhonourable, when perſons apply to monthly meetings on account of marriage, or for relief in caſe of neceſſity, or any ſimilar occaſion, then to object to them ſuch offences as the meeting, through neglect of its own duty, hath ſuffered long to paſs by, unreproved and unnoticed. 1743. W. E.

7 If an offender cannot be found, the meeting to which he belongs, ſhall iſſue a teſtimony againſt him; if the nature of the caſe require it. 1782.—1801.

8 This meeting, taking into conſideration the practice of reading teſtimonies of diſownment at the cloſe of meetings for worſhip, is of the ſenſe and judgment, that it is expedient wholly to diſcontinue the ſaid practice in future. Information of diſownments is nevertheleſs to be ſent to the women's monthly meeting; and alſo to the preparative meeting (if there be one) to which the diſowned perſon belonged: and in all caſes a copy is to be delivered to the perſon diſowned, if acceſs can be had to him. 1801.

v. Diſcipl. &c. 1, 2*d par.*

9 Foraſmuch as ſome perſons, who, by their ill conduct, have

juſtly deſerved and come under the cenſure of the meetings to which they belong, have thought to get from under the weight of that judgment, by ſigning a paper of condemnation, and thereby have ſuppoſed themſelves diſcharged; it is therefore recommended to friends' conſideration, that they be careful not to admit ſuch perſons too early into fellowſhip, or give them cauſe to think they are accepted, before the meeting or meetings are ſatisfied of their repentance and amendment; notwithſtanding ſuch paper be given. 1708. P. E.

When a perſon is diſowned by a monthly or other meeting of which he was a member, and afterwards removes into, and reſides within, the compaſs of another meeting, he having come to repentance, and being deſirous to be reſtored into unity, the neceſſary acknowledgment ſhould be made to the monthly or other meeting by which he was diſowned; which acknowledgment being received and accepted, he ſhall be deemed a member of the ſaid meeting. 1763. 10

Children born after the denial of their parents, and who duly attend our meetings for worſhip, being alſo of an orderly converſation, ſhould be tenderly regarded; and when the meeting wherein they reſide, apprehends they have attained ſufficient judgment to chooſe for themſelves, they ſhould be viſited, and if they expreſs a deſire to be eſteemed members of our ſociety, the ſame ought to be admitted, at the diſcretion of the monthly meeting. 1767. 11

v. Records 2, *laſt par.*

For another caſe, vid. Rem. & Sett. 7, *R. X.*

When a perſon commits an offence, as ſoon as it comes to the knowledge of the meeting wherein he reſides, he not being a 12

member thereof, that meeting ſhall acquaint the meeting of which he is a member, therewith.

The meeting of which he is a member ſhall then proceed to viſit and deal with him, unleſs by reaſon of diſtance it be not convenient; in which caſe, it ſhall apply to the monthly meeting in which the offender reſides, to act for it and viſit him, and report its proceedings to the meeting of which he is a member; which meeting ſhall receive his acknowledgment, or diſown him, as in its judgment the caſe ſhall require, reporting either concluſion to the other meeting.

If a teſtimony of denial be iſſued, a copy thereof ſhall be ſent to the meeting in the compaſs of which the offender reſides, which ſhall acquaint him therewith, and acknowledge the receipt thereof to the meeting that ſent it.

*. No 8.

If the offender remove after dealing be commenced, the meeting that had him under its care, ſhall continue the ſame, if he be equally within its reach, or otherwiſe write to the meeting into the compaſs of which he is removed; which meeting ſhall proceed therein, and report to the meeting of which he is a member, which ſhall receive his acknowledgment, or proceed to deny him, as aforeſaid.

In caſe offenders ſhall remove to places not within the acknowledged limits of any monthly meeting, it is agreed that they ſhall be under the care of the meeting to which they are the neareſt ſituated.

Should the perſon diſowned, coming to a juſt ſenſe of his miſconduct, be deſirous of readmiſſion into the ſociety, he ſhall apply in perſon, or by letter, to the monthly meeting which diſowned him; which ſhall viſit him, if convenient, or otherwiſe apply to that wherein he reſides, to do it, and make report.

The meeting which diſowned him ſhall then proceed to accept or reject his acknowledgment, as it ſhall ſee meet: and if re-admitted, he ſhall be entitled to membership where he formerly belonged. 1782.—1801.

When monthly meetings judge it proper to draw up teſtimonies reſpecting the religious lives and ſervices of deceaſed miniſters, they are deſired to exerciſe due care therein; but to include, as far as may be expedient, the remarkable dying-ſayings of ſuch friends, and to mention the age, place of abode, time of deceaſe, and place of burial, alſo how long they had been miniſters: and it is deſired that theſe teſtimonies or accounts may be drawn up with ſufficient regard to conciſeneſs, and be reviſed and recorded by the quarterly meetings, previouſly to their being ſent to this meeting. 13 v. Family-Vif. 5.

Where no particular account concerning a deceaſed miniſter is judged neceſſary, information is nevertheleſs to be tranſmitted to this meeting, of the name, age, place of abode, time of deceaſe, and place of burial of ſuch friend, and it is alſo to be noted, how long he or ſhe had been a miniſter. 1710.—1713.—1740.—1743.—1791.—1801.

On conſidering a minute of laſt yearly meeting on the ſubject of admitting teſtimonies concerning deceaſed friends, other than miniſters, it is concluded beſt to make no alteration of the former practice of this meeting: nevertheleſs any friend who may have in poſſeſſion any inſtructive communications from friends near the cloſe of life, is at liberty to ſend up the ſame 14 v. Family-Vif. 5.

to the clerk of the morning meeting in London, to be laid before that meeting for its diſpoſal. 1795.

And vid. Appeals 1. 9.—Arbitr. 2. 4. 5. 6. 7.—Books 9. 11.—Civ. Gov. 11.—Conv. Perſons 5.—Defam. & Detr. 5. 6.—Diſcipl. &c. 16. & *paſs.*—Family-Vif. 2. 4.—Gaming.—Marriage 8. 9. 10. 11. 12. 13. 14. 15. 16.—Meet. for Suff. 12. 13.—Meet. for Worſh. 15.—Militia 1.—Min. & Eld. &c. 4, *4th* & *5th par.* 11. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 27, *1ſt par.* 28.—Morn. Meet. 2. 3.—Nat. St. 3.—Parents, &c. 7, *laſt par.*—Poor 2. 3. 4.—Prep. Meet. 1.—Quart. Meet. 1. 2.—Queries, *paſs.*—Records, *paſs.*—Rem. & Sett. *paſs.*—Schools, *paſs.*—Scriptures 6.—Slave-Tr. &c. 3.—Suff. 1. 3. 7.—Tithes 1. 10. 12. 13. 14, *1ſt par.* 18. 19, *1ſt par.* 20. 21. 22.—Trade 9, *laſt par.* 10. 11. 12.—War 2. 4. 5. 6. 7.—Wills, &c. 1.—Wom. Meet. 2. 3. 6.

MORNING MEETING.

1 WHEN the morning meeting of miniſters and elders ſee cauſe to diſpoſe of books in truth's ſervice, reprint books, or print new publications, they are to acquaint the meeting for ſufferings therewith, for their approbation, both as to the number to be diſperſed or printed, and the charge. 1706.

2 Agreed, that no perſon's name be entered in the morning meeting's book, as a miniſter, till he or ſhe produce a certificate from the monthly or quarterly meeting to which he or ſhe ſhall belong. 1723.

v. Min. & Eld. &c. 16.

3 Such diſcreet and judicious friends, as are deputed elders by the reſpective monthly meetings of London, are to be members of the morning meeting, tenderly to encourage and help young miniſters, and adviſe others, as they ſhall ſee meet, in the wiſdom of God, for the good purpoſes mentioned in the minute of the yearly meeting, 1727.* And it is eſpecially recommended to the ſeveral monthly meetings in London, to conſider what friends of either ſex amongſt them are fit to be added to thoſe already appointed, and to recommend them to the morning meeting. 1735.—1773.

* Min. & Eld. &c. 21.

And vid. Books 5. 7. 10.—Min. & Eld. &c. 27, *4th & 6th par.* 28.—Monthly Meet. 14.

MOURNING HABITS.

1 ACCORDING to the primitive ſimplicity of friends, it is the advice of this meeting, that no friends imitate the world in any diſtinction of habit, or otherwiſe, as marks or tokens of mourning for the dead. 1717.

2 Adviſed againſt imitating the vain cuſtom of wearing or giving mourning, and all extravagant expenſes about the interment of the dead. 1724. P. E.

3 Having obſerved that, in imitation of a cuſtom prevailing of late in this nation, divers under our religious profeſſion have diſcouraged the female ſex from attending the burial of their relations, by not inviting them thereto with the men; which is neither agreeable to the practice of our worthy predeceſſors, nor a decent token of reſpect, which, if health permits, it becomes both ſexes to ſhew for their deceaſed relations and friends, on theſe ſolemn occaſions; we are therefore concerned to recommend that friends in general, and miniſters, elders, and overſeers in particular, would tenderly adviſe againſt any conformity amongſt us, with the modern general cuſtom of the world in this reſpect; as well as in that of putting on black, or any other garments approaching to that colour, by way of diſtinction on ſuch occaſions; which we as a people are well known to have always had a teſtimony againſt. 1782.

NATIONAL STOCK.

AGREED, that a collection be occaſionally made in the ſeveral counties and places for defraying the expenſes of the ſociety, as printing and diſtributing books for the ſervice of truth, the paſſage of miniſtering friends who are called into the ſervice of the Lord beyond ſea, the ſalary of a clerk, and houſe-rent for keeping records, with other incidental charges; to be ſent up to the correſpondents of the ſeveral counties and places, and paid to the caſhiers. 1672.—1676. 1

v. Books 6. 8. 10.

v. Meet. for Suff. 3.

v. No. 4.

Diſburſements out of the national ſtock to be ſuch only, as ſhall be agreed and directed by the meeting for ſufferings in London. 1679. 2

It being repreſented to this meeting, that friends in ſome places have ſent, as their contributions to the general ſtock, a certain ſtated ſum taken from their meeting's ſtock; this meeting recommends to ſuch places in future, to raiſe their contributions towards the general ſtock, by a ſeparate, free, and liberal collection for the purpoſe, in a proportion adequate to the occaſion, and to the circumſtances of their reſpective meetings. 1771. 3

It is agreed, that in future the caſh of this meeting be kept at the bankers' in the names of ſix friends, under the denomination 4

of truſtees, to be appointed by the meeting for ſufferings, and renewed from time to time, whenever by death, a deſire to be excuſed, or any other reaſonable cauſe, the truſt ſhall be reduced to three; for which purpoſe, the names of the truſtees ſhall be called over in the meeting for ſufferings previous to the yearly meeting; and that the drafts be in future ſigned in the meeting by three of the members preſent, and afterwards counterſigned by one or more of the truſtees. 1793.

5 *. No. 7.* It is agreed, that the expenſes attendant on the viſits of miniſtering friends to the iſland of Guernſey, be defrayed out of the national ſtock; alſo that the ſame fund be employed for defraying the expenſe of miniſtering friends from other countries, who may be returning from viſits to any parts of Great Britain, although ſuch viſits may not have been general; and alſo to defray the charges of miniſters, who may be called to travel in any foreign country, in which there are not any friends, or none ſuitable to bear ſuch charges; alſo that all ſuch expenſes ſhall be examined and allowed, where it may be, by the quarterly meeting in which the ſame ſhall have been incurred. 1793.

6 *. No. 7.* This meeting agrees, that the expenſes of friends travelling in the work of the miniſtry in the Iſle of Wight, and other iſlands adjacent to Great Britain, and in ſuch parts of Wales as are not within the acknowledged limits of the monthly meetings, may in future be defrayed out of the national ſtock; together with the expenſes of ſuch guides as may be neceſſary to the accompliſhment of the ſervice; the ſaid expenſes being previouſly allowed by the quarterly meeting, or the half-year's meeting. And it is further agreed, that the half-year's meeting of Wales

may be at liberty, when it thinks proper, to apply for reimburſement out of the national ſtock, of ſimilar expenſes ariſing within the limits of its ſeveral monthly meetings. 1799.

It is agreed, that the expenſes of miniſtering friends travelling in any of the iſlands adjacent to Great Britain, and alſo of their neceſſary guides, from the reſidence of friends to, and alſo at, the ports whence they may embark, and at the ports where they may diſembark, and from thence to the reſidence of any neighbouring friends, be paid out of the national ſtock; except the expenſe occaſioned by the holding of any public meetings, not held in the iſlands. 1800. 7

And vid. Yearly Meet. 14.

O A T H S.

ADVISED, that our Chriſtian teſtimony be faithfully maintained againſt the burthen and impoſition of oaths, according to the expreſs prohibition of Chriſt, and alſo of the apoſtle James:

Matth. v. 33 to 37. viz. "Ye have heard that it hath been ſaid by them of old time, "Thou ſhalt not forſwear thyſelf, but ſhalt perform unto the "Lord thine oaths; but I ſay unto you, Swear not at all; "neither by heaven, for it is God's throne; nor by the earth, "for it is his footſtool; neither by Jeruſalem, for it is the city "of the great King; neither ſhalt thou ſwear by thy head, be-"cauſe thou canſt not make one hair white or black: but let "your communication be, Yea, yea; Nay, nay; for whatſoever "is more than theſe, cometh of evil."

James v. 12. "But above all things, my brethren, ſwear not; neither by "heaven, neither by the earth, neither by any other oath; but "let your yea be yea; and your nay, nay; leſt ye fall into con-"demnation." 1693. P. E.

And vid. Affirmation.—Meet. for Suff. 4.

PARENTS, GUARDIANS,

AND

EDUCATION.

WE do entreat and desire all you that are parents and governors of families, that ye diligently lay to heart your work, and calling in your generation, for the Lord, and the charge committed to you; not only in being good examples to the younger sort, but also to use your power in your own families in educating your children and servants in modesty, sobriety, and in the fear of God, curbing the extravagant humour in the young ones when it doth appear; and not to indulge or allow of it: for you are set in your families as judges for God, and it is you that must give an account of the power committed to you. And when you see a libertine and wanton spirit appear in your children and servants, that lusteth after the vain customs and fashions of the world, either in habit or outward adorning, and craves your assistance and allowance; without which it cannot get forward while they are under your government; O then look to yourselves, and discharge your trust for God, and for the good of their souls, exhorting in meekness, and commanding in wisdom; that so you may minister and reach to the witness, and help them over their

temptations in the authority of God's power; and when they feel themſelves helped and delivered, their ſouls will bleſs God for you, and you will reap the comfort of your labour. 1688. P. E.

2

It is our Chriſtian and earneſt advice and counſel to all friends concerned, to provide ſchool-maſters and miſtreſſes who are faithful friends, to teach and inſtruct their children; and not to ſend them to ſchools where they are taught the corrupt ways, manners, faſhions, and language of the world; and of the heathen in their authors; tending greatly to corrupt and alienate the minds of children into an averſeneſs or oppoſition againſt the truth, and the ſimplicity of it. But take care that you train up your children in the good nurture, admonition, and fear of the Lord, in that plainneſs and language which become truth. 1690. P. E.

v. Schools 2. 3. 4.

3

It being under conſideration how friends' children might be diſpoſed of, that are trained up in the way of truth, and fit to be put forth apprentices; it is the advice and counſel of friends, that ſpecial care be taken to put them apprentices to honeſt friends, that they may be preſerved in the way of truth. 1697.

v. Queries 8, *Adv. III.*

4

And that friends of all degrees take due care to breed up their children in ſome uſeful and neceſſary employments, that they may not ſpend their precious time in idleneſs; which is of evil example, and tends much to their hurt. 1703. P. E.

v. Poor 3. Trade 13. Rem. & Sett. 9. Marriage 1, *1ſt par.* 2. 3. 4.

5

As touching the education of friends' children, for which this meeting hath often found a concern, we think it our duty to

recommend unto you, that no opportunity be omitted, nor any endeavours wanting, to inſtruct them in the principle of truth which we profeſs: and there being times and ſeaſons, wherein their ſpirits are, more than at others, diſpoſed to have ſuch things impreſſed upon them, ſo we deſire that all parents, and others concerned in the overſight of youth, may wait in the fear of God to know themſelves divinely qualified for that ſervice; that in his wiſdom they may make uſe of every ſuch opportunity which the Lord ſhall put into their hands. 1717. P. E.

We tenderly recommend to all parents, and ſuch as may have care of children, that they do, as far as in them lies, inſpect carefully, and narrowly inquire into, the manner of their converſation; that where counſel or reproof may be wanting, it may in the ſpirit of love and in ſound judgment be given. 1724. P. E. 6

Adviſed, that mothers of children (as well as fathers), as they have frequently the beſt opportunities, would take particular care to inſtruct them in the knowledge of religion, and the Holy Scriptures; becauſe it has been found by experience, that good impreſſions, early made on the tender minds of children, have proved laſting means of preſerving them in a religious life and converſation. 7

When parents or guardians are deficient in ſuch their care, we recommend to monthly meetings, that they ſtir them up thereto, either by viſiting them in their families, or in ſuch manner as in the wiſdom of God they may ſee meet; that ſo the doctrines of the goſpel, and a converſation agreeable thereto, may be maintained unto all generations. 1731. P. E. v. Family-Viſ. I. 2. 4.

8 It has been the concern of this meeting, from the relation given of truth's ſpreading in foreign countries, that friends who are of abilities, and have the proſperity of truth at heart, would in the education of their children take care, as ſuitable opportunities and occaſions may offer, to let them be inſtructed in ſome modern tongues, as French, High and Low Dutch, Daniſh, &c. that ſo when they are grown up, they may reap the benefit thereof; and, as it ſhall pleaſe the Lord to diſpoſe and incline them, may be of ſervice to the church. 1737. W. E.

9 We do with earneſtneſs recommend to all ſuch parents as have experienced the gracious dealings of the Lord with their own ſouls, to take all proper opportunities of inſtilling into the minds of their children juſt ſentiments reſpecting the vanity and emptineſs of fading and tranſitory enjoyments; and to direct them to ſeek after that ſolid peace and ſerenity of mind, which attends the ſincere practice of true religion and virtue, and which only can afford any durable and ſolid ſatisfaction. 1745. P. E.

10 We adviſe and exhort, that all maſters of families, parents, guardians, and tutors of children, would frequently put in practice the calling together of their children and houſehold, to wait upon the Lord in their families; that, receiving wiſdom and counſel from him, they may be enabled ſeaſonably to exhort and encourage them to walk in the way of the Lord, to exerciſe themſelves in reading the Holy Scriptures, and in obſerving the duties and precepts of holy living therein recommended; and would admoniſh them to keep to that plainneſs and ſimplicity in apparel, ſpeech, and behaviour, into which the Spirit of truth led our forefathers, and which becomes the humble, ſelf-denying followers of Holy Jeſus: alſo, that they would uſe their endeavours to reſtrain the

youth committed to their charge, from frequenting play-houſes and other places of diverſion, by ſhewing them the evil tendency thereof, and the danger of their minds being thereby drawn aſide from a ſolid and ſerious attention to the great duty of life, the practice of true religion and virtue. 1748. P. E.

v. Queries 2, 2. VI. 3, 2. V. Youth 1. 4.

11 It has been the frequent concern of this meeting, by former advices, to preſs all parents, guardians, and heads of families, to a ſtrict watch over the conduct and behaviour of their children, ſervants, and the youth under their care; and, in order that they themſelves may be properly qualified to diſcharge ſo great and neceſſary a duty, we earneſtly recommend, that in whatſoever relation they ſtand to the riſing generation, they be very circumſpect and exemplary in every particular of their own conduct, and be fully given up in faithful obedience to the manifeſtations of light and grace received: whereby they will be enabled to adviſe and reprove with proper authority, and to reſtrain thoſe under them from all ſuperfluous and hurtful things, which it may be in their power to prevent. 1758. P. E.

12 As the right education of children, and the nurture of youth, is of very great conſequence to them, and to the ſucceeding generation, we preſſingly exhort all parents and heads of families, to procure ſuch uſeful learning for their children, as their abilities will admit; and to encourage them, as well by example as precept, to the frequent reading of the Holy Scriptures; and that they begin, as early as poſſible, to inſtill into their tender minds the principles of truth and virtue; and inſtruct them in the nature and neceſſity of being born from above, without which, our Lord declared, no man ſhall ſee the kingdom of God; and, in order hereunto, that they labour to bring them acquainted

John iii. 3.

with the holy ſeed, which is ſown by the divine hand in every heart for that gracious end: that they may, through the Lord's bleſſing upon ſuch pious and paternal endeavours, be induced to place their affections upon it; and, cleaving thereto in faithful obedience, come to experience it to be unto them, Chriſt within,
Col. i. 27. "the hope of glory."

The importance of an early inſtruction in the law of God, is ſet forth with peculiar ſtrength, clearneſs, and ſolemnity, in Deut. vi. 4, &c. "Hear, O Iſrael, the Lord our God is one Lord: "and thou ſhalt love the Lord thy God with all thine heart, "and with all thy ſoul, and with all thy might: and theſe words "which I command thee this day, ſhall be in thine heart; and "thou ſhalt teach them diligently unto thy children, and "ſhalt talk of them when thou ſitteſt in thine houſe, and when "thou walkeſt by the way, and when thou lieſt down, and when "thou riſeſt up." It is requiſite alſo that reſtraint be added to inſtruction, it being much eaſier, as well as more prudent, to exerciſe it upon the firſt appearances of an inclination to dangerous
v. No. 15. or hurtful liberties, than afterwards; for where children, through the prevalence of fond affection, have been accuſtomed to improper indulgences, when they are grown to ſuch a dangerous degree of ripeneſs, that the exertion of authority hath become abſolutely neceſſary, the ſtrength of their paſſions ſo habituated hath often proved unconquerable, or very difficult to overcome; to the great hurt of the unhappy youth, and the unſpeakable grief of the imprudently indulgent parents. 1760. P. E.

13 We entreat all parents ſeriouſly to lay to heart the great and laſting importance of a religious education to their offſpring; and to be more ſolicitous that their tender minds may be impreſſed with virtuous principles, and early directed into the path

of purity, by which they may obtain the pearl of great price, than to provide for them ſuperfluous and uncertain riches, frequently the ſorrowful means of their declenſion and ruin. And let your good precepts be enforced by a prudent reſtraint and authority, diſcouraging in them every appearance of evil. And to all maſters and tutors of children, we affectionately addreſs ourſelves; that in a particular manner it may be your care to caution, and as much as in you lies to guard, the youth committed to your charge, againſt the dangers and allurements of evil communications, and the reading of profane and immoral writings (thoſe powerful engines of Satan), whether they be ſuch as directly tend to defile the affections, or, with a more ſpecious appearance, to ſubvert the doctrines of Chriſtianity, by a preſumptuous abuſe of human reaſon, and by vain and ſubtle diſputations, after the rudiments of the world, and not after Chriſt. 1766. P. E.

As next to our own ſouls, our offſpring are the moſt immediate objects of our care and concern, it is earneſtly recommended to all parents and guardians of children, that the moſt early opportunities may be taken, in their tender years, to impreſs upon them a ſenſe of the Divine Being, his wiſdom, power, and omnipreſence, ſo as to beget a reverent awe and fear of him in their hearts; and, as their capacities enlarge, to acquaint them with the Holy Scriptures, by frequent and diligent reading therein, inſtructing them in the great love of God to mankind through Jeſus Chriſt, the work of ſalvation by him, and ſanctification through his bleſſed Spirit. For though virtue deſcendeth not by lineal ſucceſſion, nor piety by inheritance; yet we truſt the Almighty doth graciouſly regard the ſincere endeavours of thoſe parents, whoſe early and conſtant care is over their offſpring for good; 14

v. Scriptures 3. 6.

who labour to inſtruct them in the fear of the Lord, and in an humble waiting for, and feeling after, thoſe ſecret and tender viſitations of divine love, which are afforded for the help and direction of all. Be ye therefore excited to a faithful diſcharge of your duty. Be examples to them, in your meetings, your families, and your employments, of a diligent, humble watchfulneſs, and ſteady regard to that holy principle in yourſelves, which you recommend to their obſervance. Be careful not to indulge them in any thing of an evil tendency. Keep them, while young, out of the vain faſhions, the corrupt cuſtoms, and unprofitable converſation of the world; training them up in that commendable ſimplicity, and plainneſs of ſpeech, habit, and manners, practiſed by our Lord, and his faithful followers; and as they ripen in age, guard them againſt the reading of plays, romances, and other licentious publications, of a nature prejudicial to the promotion of true Chriſtianity; likewiſe againſt the public paſtimes, and pernicious diverſions of the age: all which are the inventions of degenerate and corrupt ſpirits, and ſtrongly tend to draw the incautious mind from a ſenſe of religious duty, to bring it into a ſtate of alienation from the life of God, and to deprive it of that inexpreſſible comfort and delight, which attends the daily exerciſe of religion and virtue. 1767. P. E.

v. Queries 2, & VI. 3, & V.

15 And ye parents, be ye ſolicitous to diſcharge your important and awful duty, with ſcrupulous attention. It is often too late to warn the youthful mind of danger, when your own negligence, or indulgence, hath ſuffered your offspring to deviate from that path of ſimplicity, in which you have thought yourſelves bound to walk, and in which you have found peace. If you fail to ſuppreſs the early beginnings of undue liberty, how can you expect a bleſſing on your endeavours, when further devi-

ations at length arouſe your attention? and how, having failed to rule your own houſes well, can you expect duly to "take care "of the church of God;" by performing that too much neglected duty of private admonition therein? There were of old thoſe who brought children to Chriſt, in the days of his fleſh; and now the religious parent can breathe no warmer aſpiration for them, than when he ſpiritually commends his tender offspring to the protection of his Lord. But ſee, friends, that you encourage no propenſities in them which prevent a union with him. Reſtrain them, we beſeech you, from aſſociating with thoſe whoſe influence and example lead away from his law; and be eſpecially careful that you introduce not among them, publications, which are either wholly, or in part, repugnant to the faith, as it is in Jeſus. Let it be your own daily care to endeavour after cloſer communion with him, and to walk in meek ſubmiſſion to his commands: ſo may you gain, over the minds of the youth providentially placed under your care, that aſcendency which ariſes from the united effects of ſound judgment, trueſt love, and a good example. 1800. P. E.

v. Diſcipl. &c. 19.

1 Tim. iii. 5.

v. Cond. & Converſ. 8.

And vid. Books 2. 3.—Lib. to the Poor 6.—Marriage, *paſs.*—Maſters, &c. 4.—Meet. for Worſh. 4.—Plainneſs 2. 3. 6. 8, 2*d par.*—Poor 1. 3.—Queries 2, Q. *IV. X.* 3, Q. *III. VIII.* 5, Q. *II. V.* 8, *Adv. V.*—Schools 1. 5.—Scriptures, *paſs.*—Wills, &c. 2.

PLAINNESS.

1 ADVISED, that friends take care to keep to truth and plainneſs, in language, habit, deportment, and behaviour; that the ſimplicity of truth in theſe things may not wear out or be loſt in our days, nor in our poſterity's.

To avoid pride and immodeſty in apparel, and all vain and ſuperfluous faſhions of the world. 1691. P. E.

2 This meeting, under a deep ſenſe that pride, and the vain cuſtoms and faſhions of the world, prevail over ſome of our profeſſion, particularly in the exceſs of apparel and furniture, doth earneſtly recommend, that all who make profeſſion of the truth, take care to be exemplary in what they wear, and what they uſe, ſo as to avoid the vain cuſtoms of the world, and all extravagancy in colour and faſhion; and keep themſelves, in reſpect thereof, ſpotleſs and blameleſs, adorning their profeſſion in all modeſty and ſobriety: and that all parents be watchful over their children, and careful not to ſuffer them to get up into pride and exceſs, but keep them to that decent plainneſs which becomes the people of God; that the ſin of the children may not lie upon their parents; nor they be expoſed to ruin by their parents' neglect. 1703. P. E.

v. Queries 8, *Adv. I.*

3 Let all be examples to their children, in wiſdom, moderation,

and plainneſs in language and habit; and not be exemplary only, but alſo reſtrain them from any thing that might be to their hurt, either inwardly or outwardly; neither providing for them coſtly and gaudy attire, unbecoming godlineſs, nor letting them have money to gratify themſelves therein. 1709. P. E.

v. Parents, &c. 1.

Adviſed, that none deſpiſe "the day of ſmall things," or turn aſide from the plainneſs, ſimplicity, and life of the truth, into the words, ways, cuſtoms, and faſhions of the world, which are vain, and will periſh with the uſing; God having redeemed his people out of the ſame, through his righteous judgments in their inward parts: knowing, that whatſoever hath been condemned, and overturned thereby, is never to be built up again, by any who are lovers of the truth, as it is in Jeſus. 1712. P. E.

4
Zech. iv. 10.

Adviſed, that all friends, both male and female, be careful that their adorning be that "of a meek and quiet ſpirit, which is in "the ſight of God of great price;" even as the holy men and women of old, profeſſing godlineſs with good works, were adorned. O that our young men and women would follow their example! but to our great grief we find too many of our young men, inſtead of obſerving that goſpel exhortation to be ſober-minded, have given way to lightneſs and vanity; the pernicious effects whereof have led them into pride, and ſuch extravagancies as thoſe who are not of our profeſſion obſerve, as marks of declenſion from our primitive plainneſs. And O that our young women, likewiſe, would ceaſe from all unſeemly and immodeſt appearance in their apparel! Certainly both males and females who take ſuch undue meaſures, fly from the croſs of Chriſt; and if they do not repent and return, they will thereby ſuffer great loſs. 1715. W. E.

5
1 Pet. iii. 4.

Titus ii. 6.

6 Foraſmuch as a true Chriſtian practice, and every branch of it, is the fruit and effect of the inward ſanctification of the heart, by the Spirit of Chriſt, for which we are frequently to wait on him in all humility and lowlineſs of mind; we tenderly adviſe, that every thing tending to obſtruct, or divert the minds of children, or thoſe of more advanced years, from this good exerciſe, may be carefully avoided and taken out of the way. And it being evident, that the glory and vanity of the world, and the pleaſures and diverſions of it, are of this nature and tendency; we therefore adviſe that all parents and maſters, in the firſt place, be good examples to their children and families, in an humble, circumſpect walking, and with all plainneſs of habit and ſpeech; and alſo, that they be very careful not to indulge their children in the uſe and practice of things contrary thereunto.

See No. 9.

For we are ſenſible that, by ſuch habits, of how little moment ſoever ſome may think them, the tender minds of children, while very young, being lifted up, and drawn aſide from the ſimplicity of truth, a foundation is early laid for thoſe undue liberties, ſo juſtly complained of; for a love and delight in ſuch things, imprudently indulged at firſt, grows up with them, and becomes ſtrengthened more and more into confirmed habits; and thus ſome have become enemies to the croſs of Chriſt, and forſaken and oppoſed the way of truth; which poſſibly might have been prevented by parents doing their duty, in being good examples, and not cheriſhing the ſeeds of vanity and folly in their children, but, on the contrary, prudently diſcouraging every appearance of evil in them: which neceſſary duty we earneſtly recommend to their ſerious conſideration and practice. 1735. P. E.

7 It is alſo our concern to exhort all friends, both men and women, to watch againſt the growing ſin of pride, and to beware

of adorning themſelves in a manner diſagreeable to the plainneſs and ſimplicity of the truth, we make profeſſion of. O that they would duly conſider that ſevere reproof which the Lord, by the mouth of his prophet, pronounced againſt the haughty daughters of Sion! Iſaiah iii.—"I will," ſaith the apoſtle Paul, 1 Tim. ii. 9, 10. "that women adorn themſelves in modeſt apparel, with ſhame-"facedneſs and ſobriety; not with broidered hair, or gold, "or pearls, or coſtly array; but, which becometh women "profeſſing godlineſs, with good works:" plainly ſhewing, that ſuch adornings are contrary to the profeſſion of godlineſs. The apoſtle Peter alſo is very full in his exhortations on this ſubject: "Whoſe adorning," ſaith he, "let it not be 1 Pet. iii. 3, 4, 5. "that outward adorning, of plaiting the hair, and of wearing of "gold, or of putting on of apparel; but let it be the hidden "man of the heart, in that which is not corruptible, even the "ornament of a meek and quiet ſpirit, which is in the ſight of "God of great price; for after this manner, in the old time, the "holy women alſo who truſted in God, adorned themſelves:" plainly intimating, that thoſe who of old were holy, and did truſt in God, placed not their delight in ſuch ornaments. O that ye would weigh and conſider theſe things! "Let your mode- Phil. iv. 5. Eph. iv. 30. v. 1, 15, 16. "ration be known unto all men," and, "Grieve not the Holy "Spirit of God;" but, be ye followers of him, as dear children; walking "circumſpectly, not as fools, but as wiſe, redeeming "the time, becauſe the days are evil." 1739. P. E.

The example of our bleſſed Saviour and his followers, and of virtuous and holy men in all ages, ought to make a due impreſſion on every conſiderate mind; and eſpecially on ſuch as have had the advantage of an education in a plainneſs agreeable to ſuch example. S

Let not any ſuch as degenerate in theſe reſpects excuſe their own weakneſs, under a pretence of the miſconduct of ſome, who have appeared outwardly plain; an objection of very little weight: for did they rightly conſider, they would clearly ſee, that the very reaſon why deceivers ſometimes put on plain apparel, is, becauſe true men have been accuſtomed to wear it. We alſo tenderly adviſe, that friends take heed, eſpecially thoſe who ſhould be exemplary to others under their care, that they exerciſe plainneſs of ſpeech without reſpect of perſons, in all their converſe among men; and not balk their teſtimony by a cowardly compliance, varying their language according to their company: a practice of very ill example to our obſerving youth, and rendering thoſe who uſe it contemptible, and looked upon as a kind of hypocrites, even by thoſe with whom they ſo comply. 1743. W. E.

9 It is matter of exceeding grief and concern to many of the faithful among us, to obſerve, how far that exemplary plainneſs of habit, ſpeech, and deportment, which diſtinguiſhed our forefathers, and for which they patiently underwent reproach and contradiction, is now departed from, by too many under our name. A declenſion from the ſimplicity of truth herein hath been, and we fear is, attended with pernicious conſequences, in opening the way of ſome, the more eaſily and unobſerved, to attend the places of public reſort, for the exerciſe of ſports, plays, and other hurtful and deſtructive diverſions of the age; from which truth taught our faithful elders, and ſtill teaches us, wholly to refrain: and indeed the Chriſtian gravity of their lives and actions always carried with it a ſevere reproof, and manifeſt oppoſition, to the wantonneſs and levity of ſuch dangerous and ſinful paſtimes. Wherefore, we beſeech you, be not deceived,

See Parents, &c. 10. 14. Mod. & Temp. 2. Queries 2, 2. VI. 3, 2. V. Youth 1. 4.

nor led aſide by falſe notions of imaginary pleaſures, to partake of "the unfruitful works of darkneſs," but watch and be ſober; and, as becometh children of the light and of the day, "Abſtain from all appearance of evil." 1753. P. E.

Eph. v. 11. 1 Theſſ. v. 5, 6, 22.

And vid. Cond. & Converſ. 1. 2. 5. 7. 9. 11.—Covetouſneſs 3.—Days & Times 2. 3.—Family Viſ. 2.—Lib. to the Poor 4. 6.—Maſters, &c. 3.—Meet. for Suff. 4.—Mourn. Hab. *paſſ.*—Parents, &c. 1. 2. 10. 14.—Queries 2, Q. *IV.* 3, Q. *III.* 5, Q. *V.*—Schools 3. 4.

P O O R.

1 WITH reſpect to the poor amongſt us, it ought to be conſidered, that the poor, both parents and children, are of our family, and ought not to be turned off to any others for their ſupport or education; and although ſome may think the poor a burthen, yet be it remembered, when our poor are well provided for, and walk orderly, they are an ornament to our ſociety; and the rich ſhould conſider, it is more bleſſed to give than to receive, and that he who giveth to the poor, lendeth to the Lord, who will repay. 1718. P. E.

Acts xx. 35.

Prov. xix. 17.

2 As mercy, compaſſion, and charity are eminently required in this new-covenant diſpenſation which we are under; ſo, reſpecting the poor and indigent among us (and to ſee there be no beggar in our Iſrael), it is the advice of this meeting that all poor friends be taken due care of, and none of them ſent to the pariſh to be relieved; and that nothing be wanting for their neceſſary ſupply: according to our ancient practice and teſtimony. 1720. P. E.

3 Adviſed, that where friends want ability in the world, their monthly and quarterly meetings aſſiſt them, that the children of the poor may have due help of education, inſtruction, and neceſſary learning; and that the children both of the rich and the poor may early be provided with uſeful employments, that they

v. Schools 1. 5.

v. Parents, &c. 4. Trade 13. Queries 8, Adv. III.

may not grow up in idleneſs, looſeneſs, and vice; but that, being ſeaſoned with the truth, taught our holy ſelf-denying way, and ſanctified of God, they may become a reputation to our holy profeſſion, the comfort of their honeſt parents, and inſtrumental to the glory of God, and to the good of the ſucceeding generations. 1709. P. E.

The families of poor friends to be provided with bibles, and friends' books, particularly ſuch as are adapted to the inſtruction and edification of their children, at the diſcretion and expenſe of monthly meetings. 1754.—1801. 4

And vid. Lib. to the Poor, *paſs.*—Marriage 12, *2d par.*—Monthly Meet. 6, *laſt par.*—Queries 2, Q. X. 3, Q. *VIII.*—Rem. & Sett. 4. 7, *R. I. II. III.*—Trade 11.—Wills, &c. 4.—Wom. Meet. 6, *Art. I.*

PREPARATIVE MEETINGS.

1 IT is the judgment of this meeting, that the holding of preparative meetings, under ſuitable regulations, may be of real advantage, where monthly meetings conſiſt of two or more particular meetings; and that the proper buſineſs of ſuch meetings is

v. Records 2. To inquire after births, burials, and removals, in order to carry accounts thereof to the monthly meeting:

To read and conſider the queries, as ſettled by the yearly

v. Queries 2. meeting, and conclude on anſwers to them, except to the eleventh, twelfth, fourteenth, and fifteenth, and the latter part of the thirteenth; in writing if convenient:

To appoint repreſentatives to the monthly meeting.

If overſeers or other concerned friends incline to conſult the preparative meeting, before they report caſes of delinquency to the monthly meeting, they may do ſo; but the preparative meeting ſhould not make a record thereof. 1794.

2 This meeting is of the judgment, that men and women ſhould not be at liberty to ſit together, in tranſacting the buſineſs of preparative meetings; except at the diſcretion of the quarterly meeting, under conſideration of the ſmalneſs of the number and

manifeſt weakneſs. The queries then to be conſidered, to be the queries of the men's preparative meeting, and no anſwers to be ſent from thence to the women's monthly meeting. 1799.

And vid. Meet. for Suff. 13.—Monthly Meet. 8.—Queries 8.

QUARTERLY MEETINGS.

1 ALL minutes and written epiſtles from the yearly meeting are to be entered by the quarterly meetings in fair books, and the printed epiſtles properly kept, that all friends of their counties may have recourſe to them, as occaſion ſhall require: and quarterly meetings are deſired to take care, that the ſame attention be had in their ſeveral monthly meetings. 1727.—1801.

2 When a quarterly meeting hath come to a judgment reſpecting any difference, relative to any monthly meeting belonging to it, and notified the ſame in writing to ſuch monthly meeting, the ſaid monthly meeting ought to ſubmit to the judgment of the quarterly meeting; but if ſuch monthly meeting ſhall not be ſatisfied therewith, then the monthly meeting may appeal to the yearly meeting againſt the judgment and determination of the quarterly meeting.

And if a monthly meeting ſhall refuſe to take the advice, and ſubmit to the judgment, of the quarterly meeting, and notwithſtanding will not appeal againſt the determination of the ſaid meeting to the yearly meeting, in ſuch caſe the quarterly meeting ſhall be at liberty, either to diſſolve ſuch monthly meeting, or bring the affair before the next or ſucceeding yearly meeting.

And in caſe a quarterly meeting ſhall diſſolve a monthly meeting, the diſſolved monthly meeting, or any part thereof in the name of the ſaid meeting, ſhall be at liberty to appeal to the next or ſucceeding yearly meeting againſt ſuch diſſolution; but if the diſſolved monthly meeting, or a part thereof in its behalf, ſhall not appeal to the yearly meeting, the quarterly meeting ſhall join the members of the ſaid late monthly meeting to ſuch other monthly meetings as it may think moſt convenient; and until ſuch junction, ſhall take care that no inconvenience doth enſue to the members of ſuch diſſolved meeting, reſpecting any branch of our diſcipline.

And if any of the monthly meetings, to which the quarterly meeting ſhall join the whole or a part of the late monthly meeting, do think themſelves aggrieved, they ſhall be at liberty to appeal againſt the quarterly meeting to the yearly meeting; and until ſuch appeal is heard and determined, the friends added by the quarterly meeting to them, ſhall be deemed their members. 1743.

It is agreed that where half-yearly meetings are eſtabliſhed in the place of quarterly meetings, directions reſpecting the latter are applicable to the former, ſo far as circumſtances will admit. 1801. 3

And vid. Appeals, *paſs.*—Arbitr. 4.—Books 8. 9.—Cond. & Converſ. 6.—Diſcipl. &c. 16. & *paſs.*—Family-Viſ. 4.—Meet. for Suff. 1. 3. 4. 6. 7. 9. 10. 13.—Min. & Eld. &c. 14. 15. 16. 17, 1*ſt par.* 20. 23. 24. 25. 27, 2*d par.* 28. —Monthly Meet. 1. 13.—Morn. Meet. 2.—Nat. St. 1. 3. 5. 6. 7.—Poor 3.—Prep. Meet. 2.—Queries 2. 4. 6. 7. 8.—Records 2. 4. 5.—Rem. & Sett. 8.—Schools 2. 3.—Scriptures 6.—Suff. 1. 3. 7.—Tithes 10. 12. 14, 1*ſt par.* 20.—Trade 9, 2*d par.*—War 4. 6.—Wom. Meet. 2. 3.—Yearly Meet. 6. 7. 8. 16.

QUERIES.

1 IT is agreed, that the queries ſhall be anſwered at the times and in the manner directed; and that no others be uſed without the leave of this meeting. 1791.*—1796.—1799.—1801.

2 ## Men's Queries.

It is agreed, that the following be the queries for the men's meetings; and that the firſt, ſecond, third, fourth, ſeventh, eighth, ninth, tenth, eleventh, and twelfth be anſwered in writing to the ſpring quarterly meetings, and from thence to this meeting; that the firſt, third, fifth, ſixth, tenth, thirteenth, fourteenth, and fifteenth be anſwered in writing to the quarterly meetings in autumn; and that the firſt, third, tenth, and fourteenth be anſwered in writing to the quarterly meetings in winter. And the ſeveral quarterly meetings are deſired, without omitting the neceſſary care at the time the anſwers are brought in, to employ alſo the ſummer quarterly meeting in further attention, if neceſſary, to the ſtate of their ſeveral monthly meetings, as laid open in the ſaid anſwers.

v. Yearly Meet. 8.

It is adviſed, when deficiency is acknowledged, that it be mentioned in the anſwer to the query to which ſuch deficiency relates, whether due admonition and care have been extended.

v. Diſcipl. &c. 17.

* A general reviſion of the queries took place in 1791. A few alterations have ſince been made, and one query added.

I. Are meetings for worſhip and diſcipline kept up, and do friends attend them duly, and at the time appointed; and do they avoid all unbecoming behaviour therein?

v. Meet. for Worſh. *paſſ.* Diſcipl. &c. 8. 10.

II. Is there among you any growth in the truth; and hath any convincement appeared ſince laſt year?

III. Are friends preſerved in love towards each other; if differences ariſe, is due care taken ſpeedily to end them; and are friends careful to avoid and diſcourage tale-bearing and detraction?

v. Love&Unity, *paſſ.* Arbitr. 2. 4. 5. Defam. & Detr. *paſſ.* *No.* 8, *Adv. VIII.*

IV. Do friends endeavour by example and precept to train up their children, ſervants, and thoſe under their care, in a religious life and converſation, conſiſtent with our Chriſtian profeſſion, in the frequent reading of the Holy Scriptures, and in plainneſs of ſpeech, behaviour, and apparel?

v. Parents, &c. *paſſ.* Maſters, &c. 2. 3. Schools 3. Scriptures, *paſſ.* Plainneſs, *paſſ.*

V. Are friends juſt in their dealings, and punctual in fulfilling their engagements; and are they annually adviſed carefully to inſpect the ſtate of their affairs once in the year?

v. Trade, *paſſ.* v. Trade 12.

VI. Are friends careful to avoid all vain ſports and places of diverſion, gaming, all unneceſſary frequenting of taverns and other public-houſes, exceſs in drinking, and other intemperance?

v. Cond. & Converſ. 3. 6. 7. 13. Parents, &c. 10. 14. Youth 1. 4. Plainneſs 9.—*No.* 8, *Adv. VII.*—Gaming.—Mod. & Temp. *paſſ.*

VII. Do friends bear a faithful and Chriſtian teſtimony againſt receiving and paying tithes, prieſts' demands, and thoſe called church-rates?

v. Tithes, *paſſ.*

VIII. Are friends faithful in our teſtimony againſt bearing arms, and being in any manner concerned in the militia, in privateers, letters of marque, or armed veſſels, or dealing in prize-goods?

v. Militia 1. 2, War, *paſſ.*

IX. Are friends clear of defrauding the king of his cuſtoms, duties, and exciſe, and of uſing or dealing in goods ſuſpected to be run?

v. Civ. Gov. 5. 6. 11.

v. Poor, *paſſ.* Schools 1. 5.

X. Are the neceſſities of the poor among you properly inſpected and relieved; and is good care taken of the education of their offspring?

XI. Have any meetings been ſettled, diſcontinued, or united ſince laſt year?

v. Suff. 3, *laſt par.*

XII. Are there any friends priſoners for our teſtimonies; and if any one hath died a priſoner, or been diſcharged, ſince laſt year, when and how?

v. Marriage 11. 12. 16.

XIII. Is early care taken to admoniſh ſuch as appear inclinable to marry in a manner contrary to the rules of our ſociety; and to deal with ſuch as perſiſt in refuſing to take counſel?

v. Monthly Meet. 2. 3, *2d par.* 5.

v. Rem. & Sett. *paſſ.*

v. Monthly Meet. 6.

XIV. Have you two or more faithful friends, appointed by the monthly meeting, as overſeers in each particular meeting; are the rules reſpecting removals duly obſerved; and is due care taken, when any thing appears amiſs, that the rules of our diſcipline be timely and impartially put in practice?

v. Tithes 9, *1ſt par.* 10. 13. 14, *1ſt par.* 19, *1ſt par.* 21. Suff. 3. 7. Records 2. 4. 5. 6. Wills, &c. 4.

XV. Do you keep a record of the proſecutions and ſufferings of your members; is due care taken to regiſter all marriages, births, and burials; are the titles of your meeting-houſes, burial-grounds, &c. duly preſerved and recorded; and are all legacies and donations properly ſecured and recorded, and duly applied?

And vid. No. 4.

3 Women's Queries.

It is agreed, that the following be the queries for the women's meetings; and that theſe queries be anſwered in writing to the women's quarterly meetings in the ſpring, and from thence to their yearly meeting; alſo that the firſt, ſecond, eighth, and ninth be anſwered in writing to the quarterly meetings in autumn and winter. And the ſeveral quarterly meetings are deſired, without omitting the neceſſary care at the time the anſwers are brought

v. Wom. Meet. 5.

in, to employ alſo the ſummer quarterly meeting in further attention, if neceſſary, to the ſtate of their ſeveral monthly meetings, as laid open in the ſaid anſwers.

It is adviſed, when deficiency is acknowledged, that it be mentioned in the anſwer to the query to which ſuch deficiency relates, whether due admonition and care have been extended.

v. Diſcipl. &c. 17.

I. Do friends attend meetings for worſhip and diſcipline duly, and at the time appointed; and do they avoid all unbecoming behaviour therein?

v. Meet. for Worſh. *paſſ.* Diſcipl. &c. 8. 10.

II. Are friends preſerved in love towards each other; and are they careful to avoid and diſcourage tale-bearing and detraction?

v. Love & Unity, *paſſ.* Defam. & Detr. *paſſ.*—*No.* 8, *Adv. VIII.*

III. Do friends endeavour by example and precept to train up their children, ſervants, and thoſe under their care, in a religious life and converſation, conſiſtent with our Chriſtian profeſſion, in the frequent reading of the Holy Scriptures, and in plainneſs of ſpeech, behaviour, and apparel?

v. Parents, &c. 7. & *paſſ.* Maſters, &c. 2. 3. Schools 3. Scriptures, *paſſ.* Plainneſs, *paſſ.*

IV. Do friends bear a faithful and Chriſtian teſtimony againſt receiving and paying tithes, prieſts' demands, and thoſe called church-rates?

v. Tithes, *paſſ.*

V. Are friends careful to avoid all vain ſports and places of diverſion, gaming, exceſs in drinking, and other intemperance?

v. Parents, &c. 10. 14. Youth 1. 4. Plainneſs 9.—*No.* 8, *Adv. VII.*—Cond. & Converſ. 6. 7.—Mod. & Temp. 1. 2.

VI. Are friends juſt in their dealings, and punctual in fulfilling their engagements?

v. Trade, *paſſ.*

VII. Is early care taken to admoniſh ſuch as appear inclinable to marry in a manner contrary to the rules of our ſociety; and to report ſuch as perſiſt in refuſing to take counſel to the men's meeting in due time?

v. Marriage 11. 12. 16.

v. Wom. Meet. 6, *Art. VII.*

VIII. Are the neceſſities of the poor among you properly inſpected and relieved; and is good care taken of the education of their offſpring?

v. Poor, *paſſ.* Schools 1. 5. Wom. Meet. 6, *Art. I.*

IX. Have you two or more faithful friends, appointed by the monthly meeting, as overſeers in each particular meeting; and is the part of the diſcipline committed to your care, timely and impartially exerciſed?

v. Wom. Meet. 6, *Art. V.*
v. Wom. Meet. 6.

And vid. No. 4.

4 Query to Quarterly Meetings only.

This meeting is of the judgment, that further attention on the part of quarterly meetings to inſpect and to aſſiſt their reſpective monthly meetings, when deficiencies are known to exiſt, would be highly conducive to the revival of our Chriſtian diſcipline; and therefore directs the ſeveral quarterly meetings of men and women friends, that the following query be read every quarter, and an anſwer ſent from the ſpring quarterly meeting to the yearly meeting:

Are you careful to give to your monthly meetings ſuch aſſiſtance, as your place in the body and their ſtate require?

5 Queries for Meetings of Miniſters and Elders.

It is agreed, that the following be the queries for the meetings of miniſters and elders; and that theſe be anſwered in writing to the quarterly meetings of miniſters and elders in the ſpring and in autumn, and from the former to the yearly meeting of miniſters and elders; alſo that the ſecond and fourth be anſwered in like manner to the other two quarterly meetings, and that the reſt be then read.

v. Min. & Eld. &c. 27. 29. Yearly Meet. 8.

I. Do any friends travel, from or among you, in the work of the miniſtry, without certificates from the monthly meetings to which they belong, or againſt their advice? v. Min. & Eld. &c. 4, *laſt par.* 15. 20.

II. Are miniſters and elders diligent in attending their meetings for worſhip and diſcipline; and in bringing their families with them? v. Min. & Eld. &c. 12. 25.

III. Do any overcharge themſelves with buſineſs, to the hinderance of their ſervice? v. Min. & Eld. &c. 4, *1ſt par.* 25.

IV. Are they preſerved in love and unity one with another, harmoniouſly labouring for the advancement of truth, and the ſpreading thereof?

V. Are they careful to rule their own houſes well, and to bring up their families in plainneſs of ſpeech, behaviour, and apparel, and in other reſpects conſiſtently with our Chriſtian profeſſion; alſo to be good examples therein themſelves?

VI. Is care taken tenderly to admoniſh ſuch as appear inconſiſtent, in miniſtry or conduct? v. Min. & Eld. &c. 4, *laſt par.* 5. 11. 15.

VII. Are the advices of the yearly meeting to miniſters and elders,* read at leaſt once every year, in your monthly and quarterly meetings? * *No.* 9.

It is deſired that, in thoſe queries which conſiſt of ſeveral particulars, the anſwers, if there be any deficiency, may ſhew in what particular it conſiſts: alſo that the words of the queries be kept to; except with regard to the eleventh and twelfth, which may be anſwered in the moſt conciſe manner. 1798. W. E.—1792. 6 v. Diſcipl. &c. 17. v. *No.* 2.

7 This meeting feels a lively concern to remind the ſeveral quarterly and monthly meetings, that the intention of directing ſundry queries to be anſwered, relative to the conduct of individuals in the ſeveral branches of our Chriſtian teſtimony, is not only to be informed of the ſtate thereof; but alſo to impreſs on their minds a profitable examination of themſelves,—how far they act conſiſtently with their religious profeſſion; and alſo to ſtir up elders, overſeers, and other concerned friends, to diſcharge their duty faithfully in adminiſtering early counſel and admonition when neceſſary, and, where private labour may prove ineffectual, to report in due time to the monthly meeting, according as the nature of the caſe may require. We alſo recommend, that the anſwers be drawn up *in* the reſpective meetings, under a weighty conſideration of the ſtate thereof. 1787.

v. Prep. Meet. 1, *laſt par.*

8 General Advices.

It is agreed, that the following advices be read at leaſt once in a year, in the men's and women's quarterly and monthly meetings, and in preparative meetings.

Friends are adviſed

v. Plainneſs 2. Lib. to the Poor 6. Cond. and Converſ. 7.—Trade 3.

I. To obſerve due moderation in the furniture of their houſes; and to avoid ſuperfluity in their manner of living:

v. Trade 13.

II. To attend to the limitations of truth in their trade, and other outward concerns:

v. Parents, &c. 3.

III. To be careful to place out children, of all degrees, amongſt thoſe friends whoſe care and example will be moſt likely to conduce to their ſafety; to prefer ſuch ſervants and apprentices as are members of our ſociety; and not to demand exorbitant apprentice-fees: leſt they fruſtrate the care of friends in theſe reſpects:

IV. To endeavour to make way for their ſervants to attend meetings, and to encourage them therein: v. Maſters, &c. 2. 4.

V. To guard carefully againſt the introduction of pernicious books into their families: v. Books 2. 3. Parents, &c. 13. 14. 15. Script. 2. 5.

VI. To make their wills, and ſettle their outward affairs, in time of health: v. Wills, &c. 1. 2. 6.

VII. To refrain from being concerned in lotteries: which this meeting conſiders as a ſpecies of gaming. v. *No.* 2, *Q. VI.* 3, *Q. V.*

VIII. Finally, it is recommended that all friends watch over one another for good; that when occaſions of uneaſineſs firſt appear in any, they may be treated with in privacy and tenderneſs, before the matter be communicated to another. Thus the hands of thoſe concerned in the further exerciſe of the diſcipline, will not be weakened by a conſciouſneſs of their having themſelves departed from the true order of the goſpel. And friends every where are adviſed to endeavour to maintain "the unity of "the Spirit in the bond of peace." 1791.—1801. v. Diſcipl. &c. 4, *laſt par.* 11. 14. v. Defam. & Detr. 3. Eph. iv. 3.

Advices to Miniſters and Elders. 9

v. *No.* 5, *Q. VII.*

I. Let all be cautious of uſing unneceſſary preambles, and of laying too great ſtreſs on their teſtimony, by too poſitively aſſerting a divine motion; the baptizing power of truth accompanying the words, being the true evidence.

II. Let all be careful not to miſquote or miſapply the Holy Scriptures; and be frequent in reading them. v. Min. & Eld. &c. 3.

III. Let miniſters be careful how they enter upon diſputed points in their teſtimony; or make ſuch objections as they do not clearly anſwer; or give repeated expectations of coming to a concluſion.

IV. Let all be cautious of hurting meetings by unneceſſary additions towards the concluſion, when the meeting was left well before.

V. Let all avoid unbecoming tones, ſounds, geſtures, and all affectation; which are not agreeable to Chriſtian gravity.

VI. Men and women are cautioned againſt travelling as companions in the work of the miniſtry: to avoid all occaſions of offence.

VII. Let miniſtering friends be careful not to hurt each other's ſervice in meetings; but let every one have a tender regard for others. Let nothing be offered with a view to popularity; but, in humility, and the fear of the Lord.

VIII. Let none run, in their own wills, to diſturb or interrupt any people in their worſhip; or preſume to propheſy, in their own ſpirits, againſt any nation, town, city, people, or perſon.

IX. Let miniſters, when they travel in the ſervice of truth, be careful not to make their viſits burthenſome, or the goſpel chargeable.

X. Let all beware of too much familiarity: which, biaſſing the judgment, and producing an undue attachment, tends to hurt.

v. Min. & Eld. &c. 8. 10. Conv. Perſons 3, 1ſt par.

XI. Let miniſters and elders be careful to keep their whole converſation unſpotted, being examples of meekneſs, temperance, patience, and charity.

XII. And laſtly, as prayer and thankſgiving are an eſpecial part of worſhip, they muſt be performed in ſpirit and in truth, with a right underſtanding ſeaſoned with grace. Therefore let miniſters be careful how and what they offer in prayer, avoiding many words and repetitions; and let all be cautious of too often repeating the high and holy name of God, or his attributes, by

a long concluſion: neither let prayer be in a formal and cuſtomary way, to conclude a meeting; nor without an awful ſenſe of divine influence. 1775.—1792.

v. Min. & Eld. &c. 6.

And vid. Prep. Meet. 1. 2.—Wom. Meet. 4. 5.

RECORDS.

1 ADVISED, that all and every of your meeting-houſes, and manſion-houſes, where meetings are or may be held, be entered upon record, as the law directs (*vid.* 1 W. & M. Cap. 18. ſect. 19.): having ſeen both the ſervice and ſafety thereof, and the hurt and danger that may come by the omiſſion. 1691. P. E.

2 ## The method to be obſerved in recording Marriages, Births, and Burials.

Marriages.

That in every monthly meeting, one or two proper perſon or perſons be appointed to regiſter marriages.

That two regiſters of all marriages, agreeable to the following form, be ſigned at a convenient time on the day of marriage, by the parties themſelves and by three witneſſes (the latter to add their places of abode and occupation); and be carefully delivered to the next monthly meeting; one of them to be preſerved in a proper book to be kept for that purpoſe, and the other to be carried to the quarterly meeting, to be fixed into a proper book and indexed.

v. Marriage 8, *R. VI.*

Form of Marriage-Regiſters.

On the day of the month, one thouſand eight hundred and , A. B. *of* * , *ſon of* D. B. *of in the of* , yeoman, *and* E. *his wife, and* D. E. *daughter of* M. E. *of in the of* , draper, *and* M. *his wife, took each other in marriage, in a public aſſembly of the people called Quakers, in* [or *at*] ; *in the preſence of us,*

C. F. of	, farmer	*This marriage was ſolemnized between us,*
G. H. of	, grocer	A. B.
J. L. of	, maſon	D. E.

For Form of Marriage-Certificate, vid. Marriage 8.

Births and Burials.

That in every particular or monthly meeting, one or two proper perſon or perſons be appointed to give out birth-notes and burial-notes; alſo to keep an account to whom ſuch notes are delivered, and make report to the next monthly meeting.

The following are forms of the ſaid notes.

Form of Birth-Notes.

[Two of which are to be properly filled up, inſerting the father's occupation or other uſual addition, and ſigned.]

On the day of the month, one thouſand eight hundred and , was [or *were*] *born at* [or *in*] *v. No. 3.*

* Here, as alſo in the marriage-certificate, the occupation or other uſual addition, as well as the reſidence, of the man, ſhould be ſet forth.

in the parish of *in the* *of*
, *unto* A. B. *of* , draper,
and C. *his wife*,* , *who was* [or *were*]
named‡

We, who were present at the said birth, have subscribed our names as witnesses thereof.

v. last par. of this No.

If the child have not a right to membership by birth, it must be so noted in the birth-notes and register.

Form of the Burial-Note.

[To be properly filled up, inserting the condition of the deceased; as, the man's occupation or usual addition: also, *wife of—widow of—son of—daughter of*— as circumstances may require.]

To C. D. *Grave-maker.*

The day of the month, 18 .

Make a grave on or before next day, in friends' burial-ground, at or near , and therein lay the body of A. B. *of in the of* , draper, *aged about , who died the day*
v. No. 3. *of the month, one thousand eight hundred and*

[To be here signed by the friend appointed to give out burial-notes.]

The body above-mentioned was buried the day of the month, 18 .

Witness C. D. *Grave-maker.*

This note to be delivered by the grave-maker, as soon as may be, to the person who signed it, or to the proper meeting, for the purpose of making the register.

* Here to be inserted, *a son—a daughter—two sons*, &c. as the case may be.
‡ If more than one child at a birth, the name of the eldest should be placed first.

When perſons, not members of the ſociety, are permitted to be buried in friends' burial-grounds, it is to be noted in the burial-notes and regiſter. v. Meet. for Worſh. 16.

It is agreed, that the record of births and burials be made agreeably to the following plans; and they are to be recorded by the friend appointed as regiſter, from the birth-notes and burial-notes, after they have paſſed the monthly meeting.

No miſtake that happens to be made in a record or regiſter is to be eraſed, but to be corrected by drawing a line through the ſame, ſo as to leave it legible; and what ſhould have been written is to be inſerted near it, and authenticated by the regiſter's ſigning the initials of his name thereto.

Forms of the Monthly Meeting Regiſters of Births and Burials.

Births.

When Born.	*Where Born.*	*Name.*	*Son, or Daughter.*	*Names of Parents.*	*Reſidence.*	*Deſcription of the Father.*

Burials.

When Died.	*Name.*	*Age.*	*Reſidence.*	*Deſcription.*	*When Buried.*	*Where Buried.*

Lines are to be printed to ſeparate each entry in the regiſters, and ſo as to allow ſufficient ſpace for making the entries in two lines, where neceſſary.

Birth-notes and burial-notes are to be taken to the monthly meeting, there read (and the birth-notes compared *), and then delivered to the regiſter; who, after making regiſters therefrom, * *v. next par.*

is to forward them to the quarterly meeting, at leaſt once within the year, where they are to be fixed into a proper book and indexed.

The duplicate birth-note is to be carefully returned from the monthly meeting to the parents, after being examined.

Burials are to be regiſtered in the monthly meeting in which the burial-ground is ſituated; and if the deceaſed were not a member of ſuch monthly meeting, the burial-note is to be afterwards forwarded to the monthly meeting to which ſuch deceaſed perſon did belong; to be there alſo regiſtered, and ſent from that meeting only to the quarterly meeting. But ſeeing every monthly meeting in the quarterly meeting of London and Middleſex hath not a burial-ground of its own, it ſhall ſuffice that burials in that quarterly meeting be regiſtered in the monthly meeting to which the deceaſed did belong, and the burial-notes taken thence to the quarterly meeting.

Particular meetings are at liberty to keep regiſters of births and burials, provided care be taken to ſend the birth-notes and burial-notes to the monthly meetings to which the particular meetings belong.

v. Prep. Meet. 1.

Children born of parents who have been diſowned, ought to be regiſtered, upon application made for that purpoſe; and in making ſuch regiſters it ſhould be noted, that thoſe children were born of parents out of unity with us: and it ſhall in no wiſe be eſteemed a title to memberſhip. 1767.—1774.—1794.—1801.

v. P. 154.

v. Monthly Meet. 11.

3 In future the addition of the common names of the months is to be omitted in all our marriage-certificates, birth-notes, and burial-notes. 1794.

v. Days & Times 2. 3.

Quarterly and monthly meetings are adviſed to be particularly careful, that all preſent and future title-deeds and writings relating to any meeting-houſes, burial-grounds, and premiſes, which have been or may be purchaſed or given for the uſe of any part of the ſociety, be depoſited in a place of ſecurity, under the care of one or more friends appointed by the quarterly or monthly meeting to which ſuch premiſes belong. 4 v. No. 5.

It will be an additional ſecurity to keep atteſted copies of all writings relating to eſtates, as ſuch atteſted copies may be valid in caſe of the deſtruction of the originals.

That all donations and legacies for the uſe of the ſociety be carefully entered in a proper book by that meeting of record, for the benefit of whoſe members they are principally deſigned: in order whereunto, atteſted copies of the wills, clauſes of the wills, or deeds of gift, ſhould be procured, together with the particulars whereof ſuch legacies or donations may conſiſt. v. Trade 11.

That whenever the number of truſtees for any landed or perſonal property as aforeſaid, remaining members of our ſociety, be reduced, by death or otherwiſe, to two at leaſt, care be taken by the monthly or quarterly meetings that additional or other truſtees be ſpeedily appointed (material injury having been experienced by delay in this reſpect); and that the truſt-premiſes be legally veſted, by proper deeds, in ſuch truſtees, and the truſts thereof declared. Atteſted copies are to be kept by quarterly meetings of all deeds of truſt which are depoſited in the monthly meetings.

That the monthly meetings do enter in a proper book a correct account of the nature of the truſts, with the names of the truſtees, of ſuch real and perſonal property as they may be entitled to, or intruſted with, as aforeſaid, together with a ſchedule of the writings relating thereto, and furniſh the quarterly meeting with

a copy thereof; and that the quarterly meeting ſhall thereupon enter ſuch account and ſchedule in a proper book, with an index: which ſo far as relates to the truſts of ſuch property, ſhall be annually examined by, or on the behalf of, the quarterly meeting.

That the ſame method be purſued in copying and depoſiting the deeds and writings relating to donations and legacies, as before directed reſpecting title-deeds; and that all title-deeds and writings be preſerved free from damp, and depoſited as ſecurely as may be from danger by fire. 1794.

5 This meeting agrees that ſo much of the directions of 1794,* reſpecting the recording of title-deeds and deeds of truſt, as enjoins the procuring of atteſted copies, may in future be diſpenſed with: but the ſeveral quarterly and monthly meetings are deſired to pay ſtrict attention to the remaining directions. 1798.

* No. 4.

6 This meeting having had the advice of counſel reſpecting the moſt eligible mode for friends poſſeſſed of property in truſt for their particular meetings, &c. to declare the truſts thereof, is of the opinion, that in the deeds or declarations of truſt to be executed by truſtees agreeably to the direction of this meeting, ſuch truſtees ſhould ſeverally covenant, declare, and agree, to and with three or more other friends (by name) and to and with all and every other the then preſent and future members of the meeting for the time being, their reſpective heirs, executors, adminiſtrators, and aſſigns, and every of them, that the premiſes conveyed to them, were ſo conveyed upon truſt for ſuch uſes, &c. as the ſaid meeting ſhould by minute on its books direct or appoint; and that, on being required by the meeting by minute, they will convey and aſſign the truſt-property to ſuch perſons, and upon ſuch truſts, as they ſhall by minute be directed.

It is clear that ſuch deeds muſt have the proper ſtamps, to render them in any degree effectual. 1800.

And vid. Diſcipl. &c. 1, 2*d par.*—Queries 2, *Q. XV.*

REMOVALS and SETTLEMENTS.

1 ALL friends, either ſingle, or with families, removing from one monthly meeting to another, in Great-Britain, Ireland, and the colonies in America, are to have certificates, or other uſual recommendation, from the monthly meeting to which they belong, of their ſober and orderly converſation; and if ſingle perſons, to ſignify alſo their clearneſs reſpecting marriage engagements; and if miniſters, to mention their unity with their miniſtry. 1694.

v. No. 3.

v. No. 7, R. XIV.

2 It is deſired, in order to aſcertain the ſettlement of perſons removing from one monthly meeting to another, that the monthly meeting to which a certificate is ſent, acknowledge the receipt thereof to the monthly meeting granting it; and in order that the ſame may be regularly done, the following ſhort form is recommended: 1801.

To *Monthly Meeting.*

We hereby acknowledge the receipt of your certificate, dated , on behalf of ; which has been this day delivered to us.

Signed in and on behalf of *Monthly Meeting, held at , the day of month,* 18 .

A. B. *Clerk.*

It is the judgment of this meeting, that it will not be expedient or ſafe to omit, in certificates, all notice of the conduct of friends who remove; nevertheleſs, as it alſo ſeems improper to confine monthly meetings, in every caſe, to the uſe of the preciſe terms, *ſober* and *orderly*, this meeting directs, that they ſhall be at liberty to uſe ſuch other terms in deſcribing the conduct and converſation of their members, as circumſtances may require, and truth dictate: avoiding in all caſes ſuch expoſure of paſt errors, as is inconſiſtent with true goſpel order. 1790. 3

v. No. 1.

This meeting is of the judgment, that it is improper to omit, in certificates of removal, all notice of the circumſtances reſpecting property of friends who remove; but monthly meetings are at liberty to uſe ſuch terms as may beſt anſwer the purpoſe, without being confined to any preciſe mode of expreſſion. 1796. 4

And where perſons to be recommended will not be entitled to relief (if neceſſary) from the meeting into which they remove, ſome information of it is to be given by the meeting recommending; either by a deſcription of the caſe, or by ſimply referring to the ſecond or third paragraph (as may be requiſite) of the firſt rule for removals and ſettlements. 1801.

v. No. 7, R. I, 2d & 3d par.

It is agreed, that a certificate of removal, ſigned by the clerk as ſuch, and by three other friends of the monthly meeting from which the party removes, ſhall be deemed duly authenticated; and when it reſpects a female, that the ſignature of the clerk of the women's meeting, in and on behalf of the ſame, be added; but that certificates on behalf of perſons removing to foreign parts be ſigned by the meeting at large. 1791. 5

v. Wom. Meet. 6, *Art. III.*

v. Min. & Eld. &c. 30.

6 We recommend to all monthly meetings, that on receiving certificates, a few friends be appointed to viſit the perſons removed. This will furniſh occaſion for encouraging the appearances of good, exhorting againſt thoſe of a contrary tendency, and may be the introduction of an acquaintance fruitful of future advantage. 1790. W. E.

v. Wom. Meet. 6, *Art. IV.*

7 Rules for Removals and Settlements of Friends.

I. That if any friend ſhall remove from the limits or compaſs of one monthly meeting into another, he ſhall apply to the meeting to which he belongs for a certificate, or other uſual recommendation, to the meeting into which he is removed, or purpoſes to remove; which being obtained, and delivered to that meeting, he ſhall thenceforward be deemed a member of the meeting he ſo removes into. Regard ſhall, however, be had to the following limitations, in caſes to which they are applicable.

v. R. II.

Such as ſhall have been relieved by, or on behalf of, a monthly meeting, within three years preceding the delivery of certificates, or other uſual recommendations, for them to another monthly meeting, ſhall become members of the latter in all reſpects, except as to maintenance.

A friend inſolvent at the time of the delivery of a certificate, or other uſual recommendation, for him from one monthly meeting to another, ſhall become a member of the latter in all reſpects, except as to maintenance; which ſhall likewiſe be the caſe with regard to the wife of any ſuch perſon, during the huſband's life: and the children of a friend inſolvent, ſuch children being under eighteen years of age, and not having gained a ſettlement in their own right, ſhall be alſo alike circumſtanced. The wife,

as well as children, of an inſolvent perſon not in memberſhip (ſuch wife and children being, as in the former caſe, members of the ſociety) ſhall be in the ſame ſituation with regard to ſettlement on removal and recommendation, as if ſuch perſon were or had been a member.

In the caſes to which the two preceding paragraphs relate, the monthly meeting to which the individual or individuals may belong with reſpect to maintenance, ſhall, on notice of relief extended, repay the charge that has been incurred, to the monthly meeting which has defrayed it, and ſhall alſo have the option in future of taking the neceſſary care of ſuch individual or individuals.

II. But if any friend * for whom a certificate, or other uſual recommendation, has been delivered as firſt above-mentioned, ſhall become inſolvent, or fall into neceſſitous circumſtances and ſhall aſk and receive any relief from the monthly meeting, within three years after the delivery of ſuch certificate, or other uſual recommendation, ſuch friend ſhall continue to belong (as far as relates to maintenance only) to the monthly meeting from which he was recommended; yet that wherein he reſides ſhall give him the neceſſary relief, and give notice to the monthly meeting which recommended him; on which notice, ſuch latter meeting ſhall repay the charge which has been incurred in his relief, and ſhall alſo have the option in future of taking the neceſſary care of him. Provided alſo, that no retroſpect on account of inſolvency, or of neceſſitous circumſtances, ſhall be had to a monthly meeting which ſhall have granted any certificate of removal according to the directions of this meeting, after the term of five years from the delivery of ſuch certificate.

v. R. I, 1ſt par.

* It is to be obſerved, both here and in Rule I. that ſervants (being ſingle perſons or widowers) and apprentices are *ſpecially* provided for by ſubſequent rules.

III. If any friend ſhall fall into want, the monthly meeting within the compaſs of which he then reſides, ſhall take the neceſſary care to relieve him: and, in order to prevent any inconveniences that may ariſe from want of knowing with certainty to what meeting a poor friend properly belongs, at the time he falls into want; whereby it may be rendered difficult for the monthly meeting which ſhall relieve ſuch neceſſitous perſon, to obtain repayment of the charge it may be at on ſuch account; it is agreed, that where any poor friend ſhall become chargeable to any meeting where he may reſide, and who at the ſame time is not a proper member thereof, ſuch meeting may apply to any meeting where ſuch friend has been a member, and that meeting upon notice to it given of ſuch neceſſitous friend, ſhall take the needful care of him, and repay the charge, the meeting within the compaſs of which he reſides, has been or ſhall be at. But if that meeting ſhall apprehend ſuch neceſſitous perſon doth not belong to it, but has gained a ſettlement elſewhere, it may fix him on any other meeting where he has gained a ſettlement; and in that caſe, ſuch meeting ſhall repay it the charges the latter has been at.

IV. A ſingle perſon in the ſtation of a ſervant, ſhall gain a ſettlement on removal, having ſerved ſix months, after the delivery of his certificate, in one family, wherein he is lodged and boarded, or has board-wages.

V. If ſuch ſervant remove from the monthly meeting to which he ſhall have been recommended, before the expiration of the ſaid ſix months, ſuch monthly meeting ſhall indorſe the certificate, or grant a new one, to the monthly meeting into which he ſo removes; in default of which for the ſpace of ſix months after removal, ſuch ſervant ſhall be deemed a member of the monthly meeting ſo neglecting; but the granting of ſuch indorſement or

certificate, merely, ſhall not entitle a ſervant to memberſhip in a meeting ſo granting.

VI. When a ſervant is employed by one maſter in the compaſs of more than one monthly meeting, the certificate ſhall be delivered, and the ſettlement gained, in that meeting to which the maſter belongs: and in caſe the maſter be not a member of our ſociety, the ſervant ſhall gain a ſettlement in that meeting, within the compaſs of which he ſerves the laſt forty days, provided he ſerve ſix months or more as aforeſaid.

VII. A ſervant being a widower, ſhall gain a ſettlement under the like limitation as a ſingle perſon; and the children (if any) ſhall remain members of the monthly meeting to which the parent did belong, until they gain ſettlement elſewhere in their own right.

VIII. A certificate for an apprentice ſhall be delivered to the monthly meeting in the compaſs whereof the maſter ſhall dwell; but ſuch apprentice ſhall not thereby gain a ſettlement until he ſhall have ſerved forty days after the delivery of ſuch certificate. If the apprentice be turned over to a maſter in the compaſs of another monthly meeting, his certificate ſhall be indorſed, or a new one granted, as in the caſe of ſervants before mentioned, and ſubject to the like conditions in caſe of default, or of compliance; but ſuch apprentice ſhall not gain ſettlement in ſuch monthly meeting, until he has ſerved forty days after the delivery of ſuch indorſement or certificate.

IX. The wife and children to be deemed members of the monthly meeting of which the huſband or father is a member, not only during his life, but likewiſe after his deceaſe, until they gain another ſettlement elſewhere. *v. R. VII.* Marriage 15.

X. Where either the father or mother of children is a member, there the children have a right to memberſhip, provided the pa-

rents were married in a manner agreeable to the rules of this meeting (except in the caſes provided for in Rule VII.*); but children who are the offspring of marriages contrary to the rules, born previouſly to the reinſtatement or admiſſion of both parents, are not to be conſidered to have a right to memberſhip: yet it is the judgment of this meeting that monthly meetings ought to extend a tender care towards ſuch children, and admit them into memberſhip, at the diſcretion of the ſaid meetings, either in their infancy or more advanced years, according to circumſtances.

* P. 165.

For another caſe, vid. Monthly Meet. 11.

XI. Whereas it may be proper to define by what means divers perſons, who, on recommendation by certificate, do not gain the right of maintenance in the meeting into which they remove, may come into the poſſeſſion of that privilege; it is agreed that it ſhall be gained

By inſolvent perſons, when they ſhall have fully diſcharged their debts, and ſhall not be chargeable to any meeting:

v. Trade 5.

By the widows of inſolvent perſons, at the deceaſe of the huſbands, the ſaid widows not being chargeable in like manner:

By the children of inſolvent perſons (ſuch children not having previouſly gained ſettlement in their own right), when they ſhall attain the age of eighteen years, not being in like manner chargeable.

And it is further agreed, that when the huſband and father regains the privilege, it ſhall attach of courſe to the wife and to the minor children.

XII. Upon any friend removing and neglecting to apply for a certificate, the monthly meeting from which he removed is deſired to recommend him without ſuch application; and if that ſhould alſo be omitted for the ſpace of three months, the monthly meeting into which ſuch friend is removed, is at liberty to apply

for a recommendation; and every monthly meeting ſo applied to, is deſired to comply with ſuch application.

XIII. Whereas diſputes may ariſe about ſettlements, where the man brings a certificate or recommendation from his own monthly meeting to another, on account of marriage, it is hereby agreed, that ſuch certificate or recommendation ſhall not be conſtrued to make a ſettlement, unleſs his removal be expreſſed therein. v. Marriage 8, *R. V.*

XIV. When a woman who is an acknowledged miniſter obtains a new ſettlement in conſequence of marriage, information of her being in that ſtation is to be conveyed to the monthly meeting into which ſhe removes. v. No. 1.

XV. It is agreed, that every proviſion applicable to both ſexes, made in the rules for removals and ſettlements, extends equally to both; although, for brevity's ſake, not particularly expreſſed. 1737.—1761.—1769.—1782.—1786.—1789.—1801.

No propoſition for altering the rules for removals and ſettlements of friends, ſhall be received by this meeting, unleſs ſuch propoſition be ſigned in and by order of a quarterly meeting, or ſome other meeting which doth directly correſpond with this meeting. 1740.—1801. 8

We feel it our concern to caution friends to be very circumſpect, how they remove themſelves and families, from the places of their reſidence; it having been obſerved that the diſſolving of old, and the forming of new connexions, have in many inſtances been attended with effects prejudicial to a growth in the truth, and the ſervice thereof, both in the heads and younger branches of families; eſpecially where the inclination to ſuch removals hath originated in worldly motives. And as the 9

growth and eſtabliſhment of children in a religious converſation, being the moſt intereſting, ought to be the principal engagement of the minds of parents, we deſire that in putting them forward in a way of life, the probable effect it may have on their minds be the chief object in view. We recommend friends, both young and old, in theſe caſes to give cloſe attention to the pointings of divine wiſdom, and alſo timely to conſult experienced friends, previouſly to their fixing a reſolution of changing their ſituation. 1784. P. E.

a. Parents, &c. 3. 4.

And vid. Min. & Eld. &c. 24.—Prep. Meet. 1.—Queries 2, 2. *XIV.*

SCHOOLS.

ADVISED, that ſchool-maſters and miſtreſſes who are faithful friends, and well qualified, be encouraged in all counties, cities, great towns, or other places where there may be need: and that care be taken, that poor friends' children may freely partake of ſuch education as may tend to their benefit and advantage, in order to apprenticeſhip. 1695. P. E. 1

Quarterly and monthly meetings are deſired to take care, that in all places where ſchools are ſet up for the teaching of friends' children, the maſters be diligent to improve and forward their ſcholars in learning, and to keep them out of every thing that would corrupt good manners. 1697. P. E. 2

We deſire that your ſeveral monthly and quarterly meetings, where any ſchool-maſters or miſtreſſes of our profeſſion may reſide, may not be wanting to admoniſh them, as much as in them lies, to bring up the children of friends, committed to their care, in plainneſs of ſpeech, behaviour, and apparel, agreeable to our profeſſion: and that ſuch of them as have boarders in their families, would frequently call them together, and accuſtom them to a ſolemn reading of the Holy Scriptures, and preſs and excite them to the obſervation of the Chriſtian precepts therein contained: and that they themſelves walk before the ſcholars as en- 3

v. Queries 2, Q. IV. 3, Q. III.

v. Scriptures 5.

ſamples of that plainneſs and ſimplicity which they recommend. 1745. P. E.

4 As the want of proper perſons amongſt friends qualified for ſchool-maſters hath been the occaſion of great damage to the ſociety in many places, as thereby well-diſpoſed friends are deprived of opportunities for the education of their children in a manner conſiſtent with a religious concern for their welfare, and have been neceſſitated to ſend them to thoſe of other perſuaſions; whereby the tender minds of ſuch children have been in great danger of being leavened into the language, cuſtoms, and habits of the world, from whence it is difficult afterwards to reclaim them; we deſire friends would attend to this important point, and in their monthly meetings aſſiſt young men of low circumſtances, whoſe genius and conduct may be ſuitable for that office, with the means requiſite to obtain the proper qualifications; and when ſo qualified, afford them the neceſſary encouragement for their ſupport. 1751. W. E.

v. Parents, &c. 2.

5 It is the renewed concern of this meeting, to recommend a care for the offspring of parents whoſe income or earnings are ſo ſmall, as to render them incapable of giving their children a ſuitable and guarded education, and that eſpecially from home; by which they may be prevented from mixing with others not of our religious perſuaſion, which ſo often leads into hurtful habits, from which they are not afterwards eaſily reclaimed: and as ſome of our members may incautiouſly permit their offspring to ſuffer this great loſs, rather than apply for aſſiſtance from their monthly meetings, it is recommended to friends in every monthly meeting to ſeek out ſuch of their members as may be thus ſtraitened,

and adminiſter to their help; and it is deſired that ſuch will receive the ſalutary aid with a willing mind, and thankfulneſs to the Great Author of all good. 1777.

And vid. Parents, &c. 5. 6. 8. 10. 11. 12. 13.—Poor 3.—Queries 2, Q. *X.* 3, Q. *VIII.*

SCRIPTURES.

1 RECOMMENDED, as an incumbent duty on friends, to cauſe their children to be frequent in reading the Holy Scriptures, and to obſerve to them the examples of ſuch children, as in ſcripture are recorded to have early learned the fear of the Lord, and hearkened to his counſel: inſtructing them in the fear and dread of the Lord, planting upon their ſpirits impreſſions of reverence towards God, from whom they have their daily ſupport; ſhewing them they ought not to offend him, but love, ſerve, and honour him, in whoſe hand all bleſſings are. 1709. P. E.

2 It is alſo ſeriouſly adviſed, that no friends ſuffer romances, *v. No. 5.* play-books, or other vain and idle pamphlets, in their houſes or families, which tend to corrupt the minds of youth; but that they excite them to the réading of the Holy Scriptures, and religious books. Let the Holy Scriptures be early taught our youth, diligently ſearched, and ſeriouſly read by friends, with due regard to the Holy Spirit from whence they came, and by which they are truly opened: for they contain excellent doctrine, rules, and precepts, divine and moral. 1720. P. E.

3 And, dear friends, inaſmuch as the Holy Scriptures are the *v. No. 6.* external means of conveying and preſerving to us, an account of the things moſt ſurely to be believed concerning the coming of

our Lord Jeſus Chriſt in the fleſh, and the fulfilling of the prophecies relating thereto; we therefore recommend to all friends, eſpecially elders in the church, and maſters of families, that they would, both by example and advice, impreſs on the minds of the younger a reverent eſteem of thoſe ſacred writings, and adviſe them to a frequent reading and meditating therein;—and that you would, at proper times and ſeaſons, when you find your minds rightly diſpoſed thereunto, give the youth to underſtand, that the ſame good experience of the work of ſanctification, through the operations of the Spirit of God, which the Holy Scriptures plentifully bear teſtimony to, is to be witneſſed by believers in all generations, as well as by thoſe in the firſt ages of Chriſtianity; in which caſe, ſome account of your own experience may be helpful to them. And this we recommend as the moſt effectual means of begetting and eſtabliſhing in their minds a firm belief of the Chriſtian doctrine in general, as well as the neceſſity of the aid and help of the operations of the Holy Spirit of God in the hearts of men in particular, contained in that moſt excellent book the Bible; and of preſerving them from being defiled with the many pernicious notions and principles, contrary to ſuch ſound doctrine, which are at this time induſtriouſly diſperſed in the nation, to the reproach of the Chriſtian profeſſion in general. 1728. P. E.

And, dear friends, as much as in you lies, encourage a frequent and diligent reading of the Holy Scriptures in your families. In them are contained the promiſes of eternal life and ſalvation. For as a ſteady truſt and belief in the promiſe of God, and a frequent meditation in the law of the Lord, was the preſervation of a remnant in old time, ſo it is even to this day; and as a diſtruſt 4

and diſbelief of the promiſes of God, and a neglect of his holy law, was the occaſion of the complaints made againſt the Jews, the poſterity of Abraham, even ſo we have reaſon to fear, that the apparent declenſion in our time from true piety and godly zeal, in many places, is too much owing to a diſregard of the doctrines of the Holy Scriptures, and the promiſes of the Holy Spirit in them recorded.

Wherefore it greatly behoves every one, who would be united to Chriſt, and a member of his church, to believe in the promiſes of God and Chriſt, and wait to know the fulfilling of them in his own heart. It was by this the primitive believers became
Acts iv. of "one heart, and of one ſoul." It was by one Spirit, namely,
1 Cor. xii. 13. the Spirit promiſed by Chriſt, that they were "all baptized "into one body."

Having therefore, dearly beloved, ſuch great and precious promiſes, and being encompaſſed with ſo great a cloud of witneſſes, let us run with cheerfulneſs in the ways of the Lord, and walk
Heb. xii. 2. in the footſteps of the flocks of the companions; "Looking unto "Jeſus, the author and finiſher of our faith, who, for the joy "that was ſet before him, endured the croſs, deſpiſing the ſhame, "and is ſet down at the right hand of the throne of God." 1740. P. E.

5 There having been, for many years paſt, a great circulation of
*Books 2. 3. 4. Parents, &c. 13. 14. 15. Queries 8, Adv. V. vain, idle, and irreligious books and pamphlets, tending to lead the mind away from ſober and ſerious duty, to infect the inexperienced and unwary with infidelity and corruption, and to alienate their attention from the Spirit of God, under whoſe influence and holy keeping alone is ſafety; we earneſtly requeſt, that parents, and all others who have youth under their tuition, will

keep a conſtant eye over them, and as much as poſſible guard them againſt, and prevent them from, waſting their precious time upon ſuch unprofitable and pernicious reading; that they accuſtom them to the frequent and diligent reading of the ſacred writings, which through divine goodneſs are afforded to us, for our "inſtruction in righteouſneſs," and, "that we, through patience, and comfort of the ſcriptures, might have hope." 1769. P. E.

2 Tim. iii. 16. Rom. xv. 4.

6

And, dear friends, we tenderly and earneſtly adviſe and exhort all parents, and maſters of families, that they exert themſelves in the wiſdom of God, and in the ſtrength of his love, to inſtruct their children and families in the doctrines and precepts of the Chriſtian religion contained in the Holy Scriptures; and that they excite them to the diligent reading of thoſe ſacred writings, which plainly ſet forth the miraculous conception, birth, holy life, wonderful works, bleſſed example, meritorious death, and glorious reſurrection, aſcenſion, and mediation of our Lord and Saviour Jeſus Chriſt; and to educate their children in the belief of thoſe important truths, as well as in the belief of the inward manifeſtation and operation of the Spirit of God on their own minds, that they may reap the benefit and advantage thereof, for their own peace and everlaſting happineſs, which is infinitely preferable to all other conſiderations. We therefore exhort, in the moſt earneſt manner, that all be very careful in this reſpect; a neglect herein being, in our judgment, very blame-worthy. And further, where any deficiency of this ſort appears, we recommend to monthly and quarterly meetings, that they ſtir up thoſe whom it may concern to their duty therein. 1732. P. E.

v. Diſcipl. &c. 20. Meet. for Worſh. 7.

v. Parents, &c. 7, *laſt par.*

And vid. Books 2. 4.—Min. & Eld. &c. 3.—Parents, &c. 7. 10. 12. 14.—Poor 4.—Queries 2, Q. *IV.* 3, Q. *III.* 9, *Adv. II.*—Schools 3.

SLAVE-TRADE and SLAVERY.

1 v. No. 3. IT is the ſenſe of this meeting, that the importing of negroes from their native country and relations by friends, is not a commendable nor allowed practice, and is therefore cenſured by this meeting. 1727.

2 We fervently warn all in profeſſion with us, that they be careful to avoid being any way concerned in reaping the unrighteous profits ariſing from the iniquitous practice of dealing in negro, or other ſlaves; whereby, in the original purchaſe, one man ſelleth another, as he doth the beaſt that periſheth, without any better pretenſion to a property in him, than that of ſuperior force; in direct violation of the goſpel rule, which teacheth all to do as they would be done by, and to do good to all; being the reverſe of that covetous diſpoſition, which furniſheth encouragement to thoſe poor ignorant people to perpetuate their ſavage wars, in order to ſupply the demands of this moſt unnatural traffic, whereby great numbers of mankind, free by nature, are ſubjected to inextricable bondage; and which hath often been obſerved to fill their poſſeſſors with haughtineſs, tyranny, luxury, and barbarity, corrupting the minds and debaſing the morals of their children, to the unſpeakable prejudice of religion and virtue, and the excluſion of that holy ſpirit of univerſal love, meekneſs, and charity, which is the unchangeable nature, and the glory, of true Chriſtianity.

We therefore can do no leſs, than, with the greateſt earneſtneſs, impreſs it upon friends every where, that they endeavour to keep their hands clear of this unrighteous gain of oppreſſion. 1758. P. E.

This meeting having reaſon to apprehend, that divers under our name are concerned in the unchriſtian traffic in negroes, doth recommend it earneſtly to the care of friends every where, to diſcourage, as much as in them lies, a practice ſo repugnant to our Chriſtian profeſſion; and to deal with all ſuch as ſhall perſevere in a conduct ſo reproachful to Chriſtianity, and to diſown them, if they deſiſt not therefrom. 1761. 3

We renew our exhortation, that friends every where be eſpecially careful to keep their hands clear of giving encouragement in any ſhape to the ſlave-trade, it being evidently deſtructive of the natural rights of mankind; who are all ranſomed by one Saviour, and viſited by one divine light, in order to ſalvation: a traffic calculated to enrich and aggrandize ſome upon the miſery of others, in its nature abhorrent to every juſt and tender ſentiment, and contrary to the whole tenour of the goſpel. 1763. P. E. 4

It appears that the practice of holding negroes in oppreſſive and unnatural bondage, hath been ſo ſucceſsfully diſcouraged by friends in ſome of the colonies, as to be conſiderably leſſened. We cannot but approve of theſe ſalutary endeavours, and earneſtly entreat they may be continued, that, through the favour of Divine Providence, a traffic ſo unmerciful, and unjuſt in its nature to a part of our own ſpecies made equally with ourſelves for immor- 5

tality, may come to be conſidered by all in its proper light, and be utterly aboliſhed, as a reproach to the Chriſtian profeſſion. 1772. P. E.

6 The Chriſtian religion being deſigned to regulate and refine the natural affections of man, and to exalt benevolence into that charity which promotes peace on earth, and good-will towards all ranks and claſſes of mankind the world over; under the influence thereof, our minds have been renewedly affected in ſympathy with the poor enſlaved Africans; whom avarice hath taught ſome men, laying claim to the character of Chriſtians, to conſider as the refuſe of the human race, and not entitled to the common privileges of mankind. The contempt in which they are held, and the remoteneſs of their ſufferings from the notice of diſintereſted obſervers, have occaſioned few advocates to plead their cauſe. The conſideration of their caſe being brought weightily before the laſt yearly meeting, friends were engaged to recommend endeavours for putting a ſtop to a traffic ſo diſgraceful to humanity, and ſo repugnant to the precepts of the goſpel. 1784. P. E.

7 As the ſlave-trade, whereby ſuch multitudes of the human race are violently ſubjected to a ſtate ſo abject and deplorable, is extenſively carried on by perſons reſident in theſe kingdoms, we earneſtly exhort all in profeſſion with us, not to defile themſelves by having any concern whatever in this unrighteous traffic; from which, if perſiſted in, very diſtreſſing conſequences to this nation and its dependencies, may be juſtly apprehended. 1785. P. E.

We desire that friends may continue united in a fervent concern, that the reproach of a traffic so iniquitous [as the slave-trade] may be done away from the Christian name, and the day spoken of by the Lord's prophet be happily hastened: "For from the rising of the sun, even unto the going down of "the same, my name shall be great among the Gentiles, and in "every place incense shall be offered unto my name, and a pure "offering." 1790. P. E. 8 Mal. i. 11.

As a Christian society we have found it our duty to promote the abolition of the slave-trade: it still remains our steady concern to discourage so iniquitous a traffic; and, at the present juncture, we think it particularly incumbent on every individual deeply to ponder his own particular share in the testimony, which we have so long believed it to be our duty to bear, and to be careful not to stifle the smallest conviction of duty; more especially that the prospect of gain may not lead any to countenance a trade, of which the immediate and unavoidable consequence is the miseries of men.—The slow progress in this country of the cause of these our fellow-men we lament, but do not despair of its success: and we desire friends may never suffer the cause to cool on their minds, through the delay which the opposition of interested men hath occasioned, in this work of justice and mercy; but rather be animated to consider, that the longer the opposition remains, the more necessity there is, on the side of righteousness and benevolence, for steadiness, perseverance, and continued breathing of spirit to the God and Father of all, who formed of one blood all the families of the earth. 1791. P. E.—1793. P. E. 9

10 A feeling hath been witneſſed amongſt us at this time, which directs the mind in pity towards the deplorable ſtate of thoſe men, who promote, procure, and execute the tearing away of the Africans from their parent-ſoil: and ſeeing we believe that a juſt and dreadful retribution awaits the unrepenting and obdurate oppreſſor, at that awful tribunal where ſophiſtry will not prevail to exculpate, let us, amidſt our ſympathy for the ſufferers, give place in our minds to a true concern for the traders in negroes—men equally intereſted with us in the rewards of futurity; and let us ſeek for, and cheriſh that diſpoſition of mind, which can pray for theſe enemies of humanity, and fervently breathe for their reſtoration to ſoundneſs of judgment, and purity of principle.

It hath been often obſerved that the deſire of acquiring wealth is an incitement to every evil; and having, in this inſtance, a proof to what great lengths it will carry thoſe who give it place in their hearts, let us guard againſt the beginnings of ſo great temptation. 1795. P. E.

SUFFERINGS.

AS this meeting doth not enjoin or adviſe any friends, in ſufferings for our Chriſtian teſtimonies, to take a courſe at law for remedy, neither can we impoſe upon them, not to uſe law in any caſe; but a freedom is left to the ſufferers, to uſe ſuch means as conſiſt with the unity of friends, and their own peace and ſatisfaction in the truth, and bearing a faithful teſtimony in righteouſneſs. Adviſed, that friends do not judge or reflect one upon another in thoſe caſes, a freedom being left upon urgent occaſions, to take ſuch a courſe for relief and eaſe to the oppreſſed, as may not be prejudicial to the teſtimony of truth. But any friend apprehending a neceſſity to endeavour for relief by the law of the land, to ſtop the deſtroyers, is adviſed to conſult about his caſe with his monthly or quarterly meeting, or at leaſt with ſome judicious friends, before he makes any procedure at law: and friends who ſuffer, are adviſed not to let out their minds into too much expectation of outward relief in point of law, but that they patiently and principally depend on the Lord, and his power, to plead their cauſe. 1675. 1

That friends be careful of entangling themſelves in law, becauſe of ſome ſmall irregularity in the proceeding; but if the law be materially tranſgreſſed, and the ſeverity of it exceeded by the perſecutor, that friends uſe their freedom, upon ſerious and good advice among themſelves, ſo as the teſtimony of truth may be kept clear over all. 1676. P. E. 2

3 It is desired that when sufferings are sent up in order for redress of any particular case, the same be written down, as to the loss sustained, goods distrained, severe and illegal treatment or usage by justices or other persons, plainly, pertinently, and distinctly, as to matter of fact only, without any reflections upon the magistrates and persons by whom friends have suffered, or against whom any complaint is made; and that sufferings sent up to be recorded here, be first read in the quarterly meeting, and therein signed.

v. Queries 2, 9. XII. That an account be yearly sent up of all such friends as are in prison, or prisoners, that it may be known who are detained in prison, and who are discharged since the preceding yearly meeting, and when discharged; also to signify the time of their commitment, by whom prosecuted, and for what cause: and that distinct accounts be brought up of all such friends as have died in prison, as prisoners for their testimony to the truth, since the foregoing yearly meeting, with their names, ages, dwelling-places, education, time of convincement, and the places of their travel and service, time of sufferings, and death. 1681.

4 Upon consideration of sufferings in general, it is advised, that in cases of difficulty, and where friends who are sufferers stand in need of advice in any particular case, they send up their respective cases to the meeting for sufferings in London. 1682. P. E.

v. No. 6. Meet. for Suff. 10.

5 Where any friend or friends shall be prosecuted for any branch of their testimony for the truth, that such labour, in a sense of the weight of their testimony, with the prosecutor, before or at the beginning of the prosecution; that so, if possible, the witness of God in him may be reached, and he may be convinced that

the refuſal to comply proceeds not from obſtinacy or ſelf-intereſt, but from a godly care to preſerve a conſcience void of offence. 1703. P. E.

This meeting deſires, that an account of all proceedings in ſuch ſuffering caſes as come under the care of the meeting for ſufferings, and the iſſue thereof, may be duly brought or ſent to that meeting in writing, ſpecifying the places or the counties where ſuch ſufferers dwell, with the ſeveral proceedings in the ſaid caſes; in order to be duly recorded. 1746. 6 *v.* No. 4.

This meeting having weightily conſidered the propriety of receiving and recording the ſufferings of friends, for not illuminating their houſes, and not ſhutting up their ſhops, on public occaſions, is of the judgment that friends ſhould ſend up an account of ſuch ſufferings, from time to time, to this meeting. 1789. 7 *v.* Days & Times 4. 5.

And vid. Militia 1. 2, 2*d par.*—Queries 2, Q. *XV.*—Tithes 8. 9, 1*ſt par.* 10. 13. 14, 1*ſt par.* 17. 19. 21. & *paſſ.*

TITHES.

1 ADVISED, that our ancient teſtimony againſt tithes, which we have borne from the beginning, and for which many have deeply ſuffered, ſome not only the ſpoiling of their goods, but impriſonment even unto death, be carefully and punctually upheld and countenanced, in the power of God; and that all thoſe who oppoſe, ſlight, or neglect that teſtimony, be looked upon as unfaithful to the ancient teſtimony of truth, and dealt with according to goſpel order eſtabliſhed among us. 1675.

v. No. 18, 2d par.

2 That all friends be faithful in their teſtimony againſt tithes of all ſorts; knowing that, ſince they were ended by Chriſt, they were impoſed and originally ſprang from that antichriſtian root, popiſh uſurpation in church and ſtate: and that friends would tenderly conſider, that where any decline their teſtimony, or are negligent in this weighty caſe, they do thereby increaſe the weight and burthen of ſufferings upon them that are faithful, and ſtrengthen the hands of their adverſaries. 1690. P. E.

v. Days & Times 5, laſt par.

3 Our teſtimony againſt tithes and forced maintenance in this goſpel day, being received from Chriſt our head and high prieſt, is not of our own making or impoſing, nor from the tradition of men; but what we have from him, by whoſe divine power we were raiſed up to be a people, and by which we have been pre-

ſerved to this day; knowing that his miniſtry and goſpel are free, according to his own expreſs command, "Freely ye have "received, freely give." 1701. P. E.

v. No. 5, 6, & 7. Matth. x. 8.

4 We think it neceſſary to put you in mind, that the zeal of our friends who have abode faithful in their teſtimony againſt paying tithes, ſteeple-houſe rates, and prieſts' maintenance, has greatly tended to the opening of the eyes of many, not only in this, but alſo in other countries.

We received laſt year an account from New-England, where our friends formerly underwent grievous ſufferings, that a law is made, exempting them from paying either to the maintenance of the eſtabliſhed miniſters, or to the repairing of their worſhip-houſes; and it is our belief, that if all friends here had been faithful in their teſtimony againſt tithes, the time of our deliverance from that oppreſſion, under which this nation yet groans, would have been nearer at hand. 1733. P. E.

5 We earneſtly entreat the faithful among you to take all ſuitable opportunities of endeavouring to demonſtrate, to ſuch as are weak and unfaithful, the importance of our teſtimony againſt receiving or paying tithes; the natural tendency whereof is to obtain that liberty, which the pureſt ages of Chriſtianity enjoyed; that is, a liberty for any perſon, moved by the Holy Spirit of God, to preach the doctrine of the glorious goſpel of our Lord and Saviour Jeſus Chriſt freely; and of which they were not deprived, till great corruptions of doctrine and practice were found amongſt the profeſſors of Chriſtianity, and the civil powers were prevailed upon to meddle with the conſci-

ences of the people, which of right are to be ſubject to God only.

We cannot therefore but bleſs the Lord, from an experimental witneſſing of the comfort and ſpiritual advantage which ariſe from ſuch a liberty, that he was pleaſed to raiſe up our worthy ancients, and to give them a teſtimony againſt that antichriſtian yoke; making them willing, in this and other nations, to ſuffer for that teſtimony, thereby ſhewing to the world what the love of Chriſt is able to do: for we believe nothing ſhort of that love could have enabled them to ſuffer the ſpoil of their goods, and the long impriſonment of their bodies, even unto death, as ſome of them did, for their conſcientious refuſal to pay tithes. 1735. P. E.

6 As the goſpel of our Lord and Saviour Jeſus Chriſt was at firſt freely promulgated by himſelf, and his immediate followers, the nature of it being unalterable, it behoveth that the miniſters thereof, in all ſucceeding times, be like-minded; not acting
1 Pet. v. 2. "by conſtraint, but willingly; not for filthy lucre, but of a "ready mind." When we call to mind the grievous ſufferings which our ancients underwent, in this and other nations, for their teſtimony againſt a man-made miniſtry and hireling preachers; and their great concern to revive and publiſh the doctrine of the goſpel, as it was declared by Chriſt himſelf when on earth, and revealed to one of his ſervants who was
Rev. xxii. 17. baniſhed for the teſtimony of Jeſus, "Whoſoever will, let "him take the water of life freely;" our hearts are grieved when we find any of their offspring, or any under our name, declining their teſtimony againſt the antichriſtian yoke of tithes. We therefore tenderly exhort all who profeſs the truth, to watch-

fulneſs and zeal, that this branch of our Chriſtian teſtimony be not laid waſte by connivance, or private agreement with prieſts or impropriators; but that all abide patiently under that teſtimony which the Lord hath called us to bear; not doubting but that the gradual progreſs of real Chriſtianity will at length operate to the removal of a yoke ſo directly contrary to the liberty wherewith Chriſt hath made us free. "Stand faſt," ſays the apoſtle, "in the "liberty wherewith Chriſt hath made us free; and be not en- "tangled again with the yoke of bondage." 1738. P. E. Gal. v. 1.

7 v. Min. & Eld. &c. 13.

Let us ever keep in remembrance, that it is under the immediate teaching and influence of the Holy Spirit, that all acceptable worſhip is performed, and all true goſpel miniſtry ſupplied; that this pure and powerful influence, in veſſels ſanctified and prepared by the divine hand, is the eſſential qualification to that work; that as the gift is divine, the ſervice is freely and faithfully to be diſcharged, without any view to reward from man: and therefore, ſhould we voluntarily, either by open or colluſive means, contribute to the maintenance of ſuch as preach for hire, we ſhould be guilty of inconſiſtency in practice, by ſupporting, as miniſters of Chriſt, thoſe whom we do not believe to be ſent by him, and upholding them in a conduct contrary to his command, which is, "Freely ye have received, freely give." And this practical oppoſition to his goſpel law, we cannot but look upon as denying him before men, and therefore in us antichriſtian. 1758. P. E. Matth. x. 8.

8

It ſeems incumbent upon us to repeat our exhortation to faithfulneſs, in ſupporting our teſtimony againſt the antichriſtian yoke of tithes; and we entreat that all who ſuffer, either upon

that account, or for any other demands inconſiſtent with the
v. No. 19, 2d par. Militia 2, 2d par. principles of truth, may demonſtrate, by their whole conduct and converſation, that they really ſuffer for conſcience ſake; and keep cloſe to the guidance of that good Spirit, which will preſerve in meekneſs and quiet reſignation, under every trial. For if reſentment ſhould ariſe againſt thoſe whom you may look upon as the inſtruments of your ſufferings, it will deprive you of the reward of faithfulneſs, give juſt occaſion of offence, and bring diſhonour to the cauſe of truth. Cavilling, or caſting reflections upon any, becauſe of our ſufferings, doth not become the ſervants of Chriſt, whoſe holy example and footſteps we ought in all things faithfully to follow. 1759. P. E.

9 Agreed, that tithes taken away by force be recorded as a ſuffering for truth.

It is alſo adviſed, that all friends have a care that they neither openly nor ſecretly conſent to the taking away of their tithes, nor to the payment of them by any one whatſoever on their behalf; but keep faithful to their teſtimony. 1676. P. E.

10 And becauſe ſome have not kept an account of the tithes in kind that have been taken from them, as if that were no ſuffering, becauſe the prieſts' and impropriators' pretended due; we find ourſelves engaged in ſpirit, to deſire you to reckon that
v. No. 9, 1ſt par. No. 13. No. 14, 1ſt par. No. 19, 1ſt par. & No. 21. of tithe, amongſt the other ſufferings that you ſend up, and to take the ſame care of recording all taken away upon that account, in your book of ſufferings. 1678.

Suff. 3, *firſt par.* 7.—Queries 2, & *XV.*

11 It is the ſenſe of this meeting, that executors who have a teſtimony for truth, have a teſtimony againſt the paying of the

tithes pretended to be due from the teſtator being a friend, and ought to bear his teſtimony againſt payment thereof. 1682.

With reſpect to a propoſal about taking a farm, and agreeing to pay ſo much the more to be exempt from tithes; it is left to the ſeveral monthly and quarterly meetings to adviſe friends to be careful that nothing be done that tends to weaken our teſtimony againſt tithes by any, and that ſuch be admoniſhed as they ſee cauſe. 1696. 12

Adviſed, that our ancient Chriſtian teſtimony againſt tithes be not avoided or ſhunned by any indirect ways or courſes, with landlords, or otherwiſe: and that friends be careful to keep a true record of the value of what is taken from them on that account, in the field or otherwiſe, whether it exceed the demand or not, with the reſpective date of each ſuffering, and the time when any ſuit is commenced. 1698. P. E. 13 v. No. 10.

This meeting taking notice that in many places advantages are taken of friends, by making ſtoppages upon them in the way of trade, or by debtors, or otherwiſe; or by kindred or neighbours laying down the money for tithes, or church-rates ſo called; it is recommended, as the ſenſe and advice of this meeting, to the ſeveral quarterly and monthly meetings, to ſtir up friends in their reſpective meetings to zeal and faithfulneſs in this reſpect; that they may not connive at ſuch payments, ſtoppages, or diſcountings on ſuch accounts; but deal plainly and earneſtly with their relations or neighbours who ſhall ſo pay, or others who ſhall ſo ſtop or diſcount; and not diſcharge the debt from their books, but keep the debt ſtill in demand; and be as careful as they can 14

for the future, to keep ſuch perſons, as much as in them lies, out of a capacity of ſtopping upon them: that they may thereby diſcourage all ſuch ways of proceeding, which tend to weaken or leſſen their teſtimony. And ſuch ſtoppages are not to be brought in as ſufferings, inaſmuch as the debt is not thereby diſcharged; for if it were, the ſtoppage would be allowed, and the teſtimony ſuffered to fall.

v. No. 10.

This meeting declares it is its ſenſe and judgment, that no friend in truth can either pay or receive impropriate tithes, being inconſiſtent with our Chriſtian teſtimony. 1703.

v. No. 18, 1ſt par.

15 Whereas it appears, that the method of taking the prieſts' demands without warrant or due form of law, prevails more in ſome places than heretofore, friends are therefore entreated to be as much upon their guard as poſſible, againſt the introduction of any practices that may tend to encourage unfaithfulneſs or colluſion: a diſpoſition altogether unbecoming the nobility of truth, and inconſiſtent with the uprightneſs it requires. 1750. W. E.

16 As it appears by ſome accounts, that in ſome places the officers, in making their rates, viz. the poor's rate which is by act of parliament, and the church-rate or ſeſs ſo called which is moſtly by eccleſiaſtical law, mix them together, and ſometimes [demands] for the prieſt; it is therefore recommended, that friends be careful to examine into the ſaid rates, or the pariſh-books, that they may not be impoſed on, it being contrary to law; and ſuch rates may be refuſed, and if warrants are granted upon ſuch rates, they being altogether illegal may be ſet aſide. 1756.

17 From the accounts brought to this meeting, it appears that in

divers places it has been the practice to receive the overplus in money, of the diſtraints made from friends on account of tithes, church-rates ſo called, and other eccleſiaſtical demands: it is the advice of this meeting, that friends ſhould decline, as much as may be, to receive ſuch overplus when offered, in a different ſpecies from that which was diſtrained. 1757.

Notwithſtanding the judgment and advice frequently given by this meeting againſt the payment of tithes, and more particularly in the year 1703, againſt the payment or the receiving of tithes; ſome perſons who go under our name, do yet continue not only to pay them, but ſome few alſo having eſtates in impropriate tithes (which are the ſame in nature, ground, and root, with the tithes paid to the prieſts) do not forbear as yet to receive them; to the great diſhonour of our holy profeſſion, though others have conſcientiouſly given up and releaſed them: this meeting thereupon doth now again ſignify, that for any amongſt us to pay or receive tithes (which were a part of the ceremonial law belonging to the Levitical prieſthood, abrogated and taken away by the coming of our Lord Jeſus Chriſt, and his death on the croſs) doth directly oppoſe and tend to overthrow the ancient Chriſtian teſtimony of truth againſt tithes, which hath been borne by friends from the beginning of our day, not only by word and doctrine, but by deep ſufferings, and ſealed even with the blood of ſome of our dear and faithful brethren, who have cheerfully laid down their lives by long and hard impriſonments, in confirmation of that their conſcientious teſtimony. 18

In the ſenſe hereof, this meeting doth earneſtly recommend to the ſeveral monthly meetings of friends, if they ſhould find any under our name that do either pay or receive tithes, that they

uſe their beſt and utmoſt endeavours, in the ſpirit and order of the goſpel, and in the exerciſe of great tenderneſs and brotherly kindneſs, to inform, admoniſh, and convince all ſuch, without reſpect of perſons; in order to bring them to the acknowledgment and obedience of the truth in that particular; and if, after ſuch tender and gentle dealing with them, any ſuch ſhall continue in their unfaithfulneſs, that then the monthly meeting unto which ſuch perſons ſhall belong, having exerciſed Chriſtian patience and forbearance towards ſuch, and finding itſelf clear in the ſight of God, do declare that ſuch, for their unfaithfulneſs and oppoſition to this our Chriſtian teſtimony, are unworthy to be admitted to the meetings for buſineſs amongſt friends, or to be received to join in the collections made by friends for the ſervice of the church; and if after that, ſuch perſons ſhall perſiſt in ſuch their unfaithfulneſs and oppoſition, that then the monthly meeting proceed further, to give judgment for the clearing of truth and friends, as in the holy counſel and wiſdom of God they ſhall be directed and guided therein. 1706.

v. No. 22.

19 It is recommended, that friends be appointed in the ſeveral parts of the nation, to call upon their members to bring in an account of their ſufferings for their teſtimony againſt the payment of tithes, &c. and to inquire whether ſuch as bring in no accounts do ſtand clear in their teſtimony: and if they find any deficient, and they perſiſt in the ſame, that ſuch friends be dealt with purſuant to the directions and former advices of this meeting.

v. No. 21.

And as we have been convinced of the inconſiſtency of tithes with the nature of the goſpel diſpenſation, it is our neceſſary duty to act agreeably to ſuch convictions; and if ſufferings for our teſtimony ſhall be the conſequence of our obedience thereto, it will become us, after the example of the primitive Chriſtians,

cheerfully to ſubmit, and to take joyfully the ſpoiling of our goods; that ſo we may preſerve a conſcience void of offence towards God, and at the ſame time, by our Chriſtian meekneſs and innocent deportment, give reaſonable evidence of our ſincerity to men. 1737. v. N° 8.

20 We earneſtly exhort and beſeech quarterly meetings, carefully to inſpect and conſider the ſtate of their monthly meetings; and when weakneſs and remiſſneſs are manifeſtly apparent therein, that they appoint committees, as occaſions may require, to aſſiſt them in extending ſuch admonition and help as may be found neceſſary; in order that this important branch of our teſtimony, againſt the receiving and paying of tithes, as well as every other branch thereof, may be more generally, becomingly, and conſiſtently ſupported; and that friends may be clear, in the diſcharge of their duty to God and to each other, in the great day of account. 1772. v. Queries 4.

21 This meeting recommends to general practice what hath been found of great uſe in many places, viz. an annual appointment in each monthly meeting of a ſuitable number of friends, to apply for an account of ſufferings once a year to each of their members liable to prieſts' demands, tithes, or thoſe called church-rates, alſo demands on account of the militia, and things of that nature; and, where weakneſs or unfaithfulneſs appears in any, to adminiſter ſuch advice and admonition as may be neceſſary for their help: and the monthly meetings are requeſted to take due care, that thoſe appointed for this ſervice be faithful and judicious friends. 1780. v. Queries 2, & XV.

22 This meeting having weightily conſidered the deficiencies, which from year to year have been complained of, in the ſupport of our Chriſtian teſtimony againſt tithes, is apprehenſive that they may be occaſioned in degree by ſome miſconſtruction of the * *No.* 18. yearly meeting minute of 1706,* as though it did not enjoin monthly meetings to proceed to the diſownment of ſuch of their members as perſiſt in rejecting the admonition of their brethren: wherefore this meeting thinks it expedient to declare, that no ſuch exemption from the invariable iſſue of our dealings with irreclaimable delinquents, is conſidered by this meeting to be allowed by the ſaid minute. 1796.

And vid. Family-Vif. 2.—Meet. for Suff. 4.—Min. & Eld. &c. 7, *laſt par.*—Queries 2, *Q. VII.* 3, *Q. IV.*

TRADE.

ADVISED, that none launch into trading and worldly buſi- 1
neſs beyond what they can manage honourably and with reputation; ſo that they may keep their words with all men, that their yea may prove yea indeed, and their nay, nay: and that they uſe few words in their dealings, leſt they bring diſhonour to the truth. 1688. P. E.—1675.

It is adviſed and earneſtly deſired, that the payment of juſt 2
debts be not delayed by any profeſſing truth beyond the time promiſed and agreed upon; nor occaſion given of complaint to thoſe they deal with, by their backwardneſs of payment where no time is limited; nor any to overcharge themſelves with too much trading and commerce, beyond their capacities to diſcharge with a good conſcience towards all men; and that all friends concerned be very careful not to contract extravagant debts, endangering the wronging of others and their families; which ſome have done, to the grieving the hearts of the upright; nor to break their promiſes, contracts, or agreements, in their buying or ſelling, or in any other lawful affairs, to the injuring themſelves or others, occaſioning ſtrife and contention, and reproach to truth and friends. And it is adviſed, that all friends that are entering into trade, or that are in trade, and have not ſtock ſufficient of their own to anſwer the trade they aim at, be very

v. No. 9.

cautious of running themſelves into debt, without adviſing with ſome of their ancient and experienced friends among whom they live; and more eſpecially ſuch trading as hath its dependence upon ſea-adventures. 1692. P. E.

3 It is earneſtly deſired that friends be very careful to avoid all purſuit after the things of this world, by ſuch ways and means as depend too much on hazardous enterpriſes; but rather labour to content themſelves with ſuch a plain way and manner of living, as is moſt agreeable to the ſelf-denying principle of truth which we profeſs; and which is moſt conducive to that tranquillity of mind that is requiſite to a religious conduct through this troubleſome world. 1724. P. E.—1801.

4 If through adverſe accidents any ſhould fail in paying their
v. No. 5. juſt debts, and ſhould after a compoſition with their creditors be ſo far bleſſed and proſpered in their affairs, as to be capable of paying their deficiencies, it is the earneſt deſire and advice of this meeting, that they do not omit the ſame. 1727. P. E.

5 And it is the ſenſe and judgment of this meeting, if any fall ſhort of paying their juſt debts, and a compoſition is made with their creditors to accept of a part inſtead of the whole, that, notwithſtanding the parties may look upon themſelves legally diſcharged of any obligation to pay the remainder, yet the prin-
v. No. 11. ciple we profeſs, enjoins full ſatisfaction to be made, if ever the debtors are of ability. And in order that ſuch may the better retrieve their circumſtances, we exhort them to ſubmit to a manner of living in every reſpect the moſt conducive to this purpoſe. 1759. P. E.

We warn all againſt a pernicious practice, too much prevailing amongſt the trading part of mankind, which hath often iſſued in the ruin of thoſe concerned therein, viz. that of raiſing and circulating a fictitious kind of paper-credit, with indorſements and acceptances, to give it an appearance of value without an intrinſic reality: a practice highly unbecoming that uprightneſs which ought to appear in every member of our religious ſociety, and of which therefore we think it our incumbent duty to declare our diſapprobation, and diſunity therewith, as abſolutely inconſiſtent with the truth we make profeſſion of. We are alſo engaged to caution every individual againſt imprudently entering into joint ſecurities with others; for by theſe practices many innocent wives and children have been inevitably and unexpectedly involved in ruinous and deplorable circumſtances. We therefore earneſtly deſire friends to keep ſtrictly on their guard, that none, through any ſpecious pretences of rendering acts of friendſhip to others with ſafety to themſelves, may riſk their own peace and reputation, and the ſecurity of their families: in order hereunto, we recommend this ſalutary advice of the wiſe man to their eſpecial notice and regard: "Be not thou one of "them that ſtrike hands, or of them that are ſureties for debts. "If thou haſt nothing to pay, why ſhould he take away thy bed "from under thee?" 1771. P. E. 6 Prov. xxii. 26, 27.

Dear friends, the continuance of covetouſneſs and of earthly-mindedneſs in many, calls upon us to endeavour to awaken ſuch as are infected with it, to a ſenſe of what they are purſuing, and at what price. The Great Maſter hath ſhewn the unprofitableneſs of the whole world, compared with one immortal ſoul; and yet many are purſuing a deluſive portion of it, at the expenſe of 7 v. Covetouſneſs, paſſ.

their ſouls' intereſts. But were all thus awakened, what place would be found for extenſive ſchemes in trade, and fictitious credit to ſupport them? To mix with the ſpirit of the world in the purſuit of gain, would then be a ſubject of dread; and contentment under the allotment of Providence, a ſure means of preſervation. 1788. P. E.

8 Circumſcribed even as we are more than many, it is not unuſual, in our purſuit of the things of this life, for our gain and our convenience to claſh with our teſtimony. O then may we be willing to pauſe, and give time for thoſe paſſions to ſubſide, which would hurry us to the accompliſhment of the deſired purpoſe, ere the ſtill voice of wiſdom be diſtinctly heard, to guide us in the way in which we ſhould go! 1795. P. E.

9 We find it our duty to remind our reſpective members, of the remarkable uprightneſs and honeſty of our friends in the beginning, in their commerce and converſe. How exact were they in performing their words and promiſes, without evaſive excuſes and inſincere dealings! how careful not to involve themſelves in buſineſs which they underſtood not, nor had ſtock of their own to manage! how circumſpect not to contract greater debts than they were able to pay in due time! which brought great credit and reputation to our religious ſociety. But with ſorrow we obſerve, that, contrary to their example, and the repeated advices formerly given by this meeting againſt an inordinate purſuit after riches, too many have launched into trades and buſineſs above their ſtocks and capacities; by which unjuſtifiable proceedings, and high living, they have involved themſelves and families in trouble and ruin, and brought conſiderable loſs upon others: to the great reproach of our holy profeſſion.

v. Mod. & Temp. 3.

We therefore recommend to friends in their reſpective quarterly and monthly meetings, to have a watchful eye over all their members; and where they obſerve any deficient in diſcharging their contracts and juſt debts in due time, ſo as to give reaſonable ſuſpicion of weakneſs or negligence, that friends do earneſtly adviſe them to a ſuitable care and neceſſary inſpection into their circumſtances, in order that they may be helped; and if any proceed contrary to ſuch advice, and by their failure bring open ſcandal and reproach on the ſociety, that then friends juſtifiably may and ought to teſtify againſt ſuch offenders. 1732. P. E.

It is the ſenſe and judgment of this meeting, that no perſons who ſhall fail in paying their juſt debts, ought to be admitted to act in meetings for diſcipline, until they have made ſatisfaction to the monthly meeting they belong to, and done what is in their power to take off the reproach. 1737. W. E. 10

It is earneſtly recommended, that friends frequently inſpect the ſtate of their affairs, and when any find themſelves unable, or have not more than ſufficient, to pay their juſt debts, that they immediately diſcloſe their circumſtances to ſome judicious friends, or principal creditors, and take their advice how to act, and be particularly careful not to pay one creditor in preference to another. It is alſo recommended to all perſons concerned in trade, to keep their accounts in ſuch a clear and accurate manner, that in caſe of failure, their creditors may ſee how the deficiency has happened: and thoſe friends, who may be appointed by monthly meetings to viſit thoſe who have failed, ſhould always inquire of their aſſignees or truſtees how they have acted in the above reſpects, and report to the meeting. And it is adviſed, that when friends 11

accept the office of truſtee or aſſignee, they be active in collecting the effects of the eſtate, and punctual in making a ſpeedy diſtribution. And it is the judgment of this meeting, that monthly or other meetings ought not to receive collections or bequeſts for the uſe of the poor, or other ſervices of the ſociety, of perſons who have fallen ſhort in the payment of their juſt debts, though legally diſcharged by their creditors; for until ſuch perſons have paid the deficiency, their poſſeſſions cannot in equity be conſidered as their own. 1782.

v. No. 4 & 5.

12 This meeting obſerving from ſome of the anſwers to the queries, that the advice directed to be annually given to friends, as to a careful inſpection into the ſtate of their affairs once in the year, hath been no otherwiſe imparted in ſome places than by the public reading of the query, directs that monthly meetings do annually make appointments of ſuitable friends to communicate ſuch advice to the members individually. 1793.

v. Queries 2, Q. V.

13 We do not condemn induſtry; which we believe to be not only praiſe-worthy, but indiſpenſable. It is the deſire of great things, and the engroſſment of the time and attention, from which we deſire that all our dear friends may be redeemed. We doubtleſs owe duties to ourſelves and to our families; but we owe them alſo to ſociety; and do we not owe even our own ſelves to our all-wiſe, all-protecting, and provident Creator? 1797. P. E.

v. Parents, &c. 4. Poor 3. Mod. & Temp. 3, *1ſt par.*

And vid. Cond. & Converſ. 1. 4. 7.—Family-Viſ. 2.—Queries 2, *Q. V. VIII.* 3, *Q. VI.* 5, *Q. III.* 8, *Adv. II.*—Rem. & Sett. 9.—Slave-Tr. &c. 1. 2. 3. 4. 7. 9.—War 3. 6. 7.

W A R.

IT hath been a weighty concern on this meeting, that our ancient and honourable teſtimony againſt being concerned in bearing arms, or fighting, may be maintained; it being a doctrine and teſtimony agreeable to the nature and deſign of the Chriſtian religion, and to the univerſal love and grace of God. This teſtimony, we deſire may be ſtrictly and carefully maintained, by a godly care and concern in all to ſtand clear therein; ſo ſhall we ſtrengthen and comfort one another. 1730. P. E. 1

We think it neceſſary earneſtly to recommend to monthly meetings, to keep a watchful eye over their members, in this important branch of our Chriſtian teſtimony; and where any inclination toward ſuch practices appears, that timely admonition and ſuitable counſel be given, in the ſpirit of love and meekneſs. And as we are called out of wars and fightings, ſo let them be as ſeldom as poſſible the ſubjects of our converſation; but let a holy care reſt upon us, to abide in that power which gives dominion over the hopes and fears that ariſe from the concerns of an unſtable world, and tend, as they are admitted into the mind, to leſſen the truſt on that Rock which is immovable. 1757. P. E. 2

We deſire afreſh to preſs upon all our members, the neceſſity 3

of a peaceful and innocent demeanour amongſt men; and eſpe-
v. No. 6 & 7. cially, let all be careful not to ſeek or accept profit by any concern in the preparations ſo extenſively making for war: for how reproachfully inconſiſtent would it be, to refuſe an active compliance with warlike meaſures; and, at the ſame time, not to heſitate to enrich ourſelves by the commerce and other circumſtances dependent on war! 1798. P. E.

4 A complaint being made about ſome ſhip-maſters, who pro-
v. No. 6. feſs the truth and are eſteemed Quakers, carrying guns in their ſhips, ſuppoſing thereby to defend and ſecure themſelves and their ſhips, contrary to our principle and practice, and to the endangering of their own and others' lives thereby; alſo giving occaſion of more ſevere hardſhips and ſufferings to be inflicted on ſuch friends as are preſſed into ſhips of war, who, for conſcience ſake, cannot fight or deſtroy men's lives; it is therefore recommended to the monthly and quarterly meetings whereunto ſuch ſhip-maſters belong, to deal with them in God's wiſdom, and tender love, to ſtir them up and awaken their conſciences; that they may ſeriouſly conſider how they injure their own ſouls in ſo doing, and what occaſion they give to make the truth and friends to ſuffer by their declenſion, and acting contrary thereunto through diſobedience and unbelief, placing their ſecurity in that which is altogether inſecure and dangerous: which we are really ſorry for, and ſincerely deſire their recovery, and ſafety from deſtruction, that their faith and confidence may be in the arm and power of God. 1693. P. E.

5 It having been repreſented to this meeting, that ſome profeſſing to be of our ſociety have of late ſlighted and neglected our ancient

and Chriſtian teſtimony to ſuch a degree, as to be concerned in privateering, or as owners of ſhips going with letters of marque; which is a flagrant and lamentable departure from our peaceable principle (which hath always been to conſide in the protection and providence of Almighty God, and not in weapons of war), and a practice that may be attended with injuſtice, barbarity, and bloodſhed:

This meeting having taken this ſorrowful and afflicting caſe, and breach of our ancient teſtimony, into our ſerious conſideration, have thought it our incumbent duty to bear our teſtimony againſt ſuch practices; and it is the unanimous ſenſe of this meeting, that all monthly meetings ought ſpeedily to deal with all perſons found in the practice of ſuch things, in the ſpirit of truth and love, in order to bring them to a ſenſe of their error, and to reclaim them from it; which if they cannot do, then to teſtify againſt them, and let them know we have no unity or fellowſhip with them. 1744. W. E.

6 It is recommended to the ſeveral quarterly and monthly meetings, that all concerned in armed veſſels be dealt with according to the minute of 1744;* and it is recommended to friends every where, to take into their ſerious conſideration the inconſiſtency of any under our profeſſion ſuffering their temporal intereſt to induce them in any manner to contribute to the purpoſes of war. 1781.

* No. 5.

7 If any be concerned in fabricating or ſelling inſtruments of war, let them be treated with in love; and if by this unreclaimed, let them be further dealt with as thoſe whom we cannot own. And we entreat that when warlike preparations are

making, friends be watchful leſt any be drawn into loans, arming or letting out their ſhips or veſſels, or otherwiſe promoting the deſtruction of the human ſpecies. 1790. W. E.

8 We feel not inclined, though war yet continues to deſolate the earth, to repeat our advices on that head, or to reſume the ſubject further than to remark how thankful we ought to be, in that we are ſtill permitted to meet together, as *we* have done at this time, in brotherly fellowſhip and mutual condeſcenſion; whilſt the world around us is toſſed with the tempeſt of diſcord. O friends, may we conſider it as an incitement to ſuffer every thing which tends to contention, to be eradicated from our hearts; and, under the influence of the heavenly Huſbandman, to cultivate, with unwearied aſſiduity and patience, all thoſe diſpoſitions which make for peace; things whereby we may edify one another; yea, things by which we may evince to our fellow-men at large, that we are really redeemed from the ſpirit of conteſts, and truly the diſciples of a merciful Redeemer, whoſe holy, pure, and undefiled religion is a ſyſtem of univerſal love! 1797. P. E.

v. Cond. & Converſ. 9.

w. Civ. Gov. 1. 7.

And vid. Civ. Gov. 10.—Meet. for Suff. 4.—Militia 1. 2.—Queries 2, 2. *VIII.*

WILLS, EXECUTORS,

AND

ADMINISTRATORS.

KNOWING how quickly many are removed by death, it is weightily recommended that care be taken in each monthly meeting, that friends who have eſtates to diſpoſe of, by will or otherwiſe, be adviſed to make their wills in time of health, and ſtrength of judgment, and to diſpoſe of their ſubſtance as in juſtice and wiſdom may be to their ſatisfaction; to prevent the inconveniences, loſs, and trouble that may fall upon their relations and friends, through their dying inteſtate. Making ſuch wills in due time can ſhorten no man's days, but the omiſſion or delay thereof has proved very injurious to many. 1691. P. E. —1695. P. E.—1703. P. E. 1 v. No. 6.

Recommended, that friends who have young children, do in their wills appoint faithful friends to be guardians to them, till they come to the age of twenty-one years. 1706. 2

Adviſed, that friends take care that none do unadviſedly bring themſelves, or others, into ſufferings, by undertaking truſts or executorſhips, when they cannot legally and conſiſtently diſcharge the truſt. 1713. 3

4 Executors and truſtees, concerned in wills and ſettlements, are adviſed to take eſpecial care that they faithfully diſcharge their reſpective truſts according to the intent of the donors and teſtators; and that all charitable gifts, legacies, bequeſts, and ſettlements of eſtates, by will or deed, intended and given for the uſe of the poor, the aged, the impotent, or putting poor friends' children to education or apprenticeſhips, may not be appropriated or converted to any other uſes than ſuch as the donors and teſtators have directed and enjoined by legal ſettlement, will, or teſtament. 1715.

5 As in caſes of adminiſtration to the eſtate or effects of deceaſed perſons, a bond is required in the eccleſiaſtical courts, where the ſame is granted; which bond contains ſeveral titles and deſignations of the archbiſhops or biſhops, which it is inconſiſtent with our religious principles to acknowledge, ſuch as 'The 'moſt' or 'right reverend father in God'—'by divine providence, 'lord', &c. and as ſome friends have ſcrupled to ſign ſuch bonds on that account, and have been permitted to ſtrike out the exceptionable parts; it is therefore recommended to friends in ſuch caſes, to offer a bond in the underwritten form; or at leaſt to endeavour to obtain conſent to ſtrike out ſuch parts as are inconſiſtent with our principles. 1773.

Form of a Bond.

Know all men by theſe preſents, that we are become bound unto , archbiſhop [or *biſhop*, as the caſe may be] *of , in the ſum of pounds of good and lawful money of Great-Britain, to be paid to the ſaid archbiſhop* [or *biſhop*], *or his certain attorney, executors, adminiſtrators, or aſſigns: for which payment, well and truly to be made, we*

bind ourſelves, and each of us, for the whole, our heirs, executors, and adminiſtrators, firmly by theſe preſents. Sealed with our ſeals, dated the day of the month, called , in the year of our Lord, one thouſand hundred and

[Here to follow the condition of the Bond.]

Adviſed, that friends in making their wills have a ſtrict regard to juſtice and equity, and be not actuated by caprice and prejudice, to the injury of thoſe who may have a reaſonable expectation from their kindred and near connexion; nor carry any reſentment, though occaſion may have been given or taken, to the grave, remembering we all ſtand in need of mercy and forgiveneſs: alſo that none poſtpone making their wills to a ſick-bed, an improper ſeaſon to ſettle our outward affairs, in the painful ſtruggles of nature, even if we ſhould be favoured with a clear underſtanding; which ought not to be diverted from a ſolemn conſideration of the approaching awful period of life. 6

Friends are earneſtly recommended to employ perſons ſkilful in law, and of good repute, to make their wills; as great inconvenience and loſs, and ſometimes the ruin of families, have happened through the unſkilfulneſs of ſome who have taken upon them to make wills. And all friends who may become executors or adminiſtrators, are adviſed to make a full, clear, and proper inventory of the eſtate and effects of the deceaſed as ſoon as poſſible after the interment, as many difficulties and diſputes have ariſen for want of it, where it has been deferred; and ſeeing in the affirmation made at proving a will, there is a promiſe to make ſuch inventory. 1782.—1801. *v.* Lib. to the Poor 2.

And vid. Arbitr. 8.—Queries 8, *Adv. VI.*—Tithes 11.

WOMEN'S MEETINGS.

1 ADVISED to encourage faithful women's meetings, and the ſettling of them where they are wanting, and may with convenience be ſettled; knowing their ſervice, and what need there is alſo of their godly care in the church of Chriſt, in divers weighty reſpects proper to them. 1691. P. E.

2 Our women's meetings being ſet up and approved in the love of God, and by his wiſdom and power; and being of manifeſt ſervice, and helpful in the church; it is the earneſt deſire and advice of this meeting, that they may be upheld and encouraged, where they are ſettled, by monthly and quarterly meetings; and that in counties and places where they are not, it be the care of the quarterly meetings to endeavour they may be ſet up and encouraged in proper and convenient places, where they may be moſt ſerviceable and helpful. 1707. P. E.

3 Adviſed, that friends in all places encourage the ſervice of the meetings of faithful women, and that quarterly meetings would help and aſſiſt ſuch women friends in ſetting up monthly meetings; wherein they may wait for divine wiſdom to give proper advice to thoſe of their own ſex; and that proceedings in relation to marriage be laid before ſuch meetings, and the clearneſs of the perſons concerned be inquired into by them: which method,

v. No. 6, Art. II.

we apprehend, will render our grave and ſolid women help-meets to the brotherhood in the diſcipline, and conduce to the edification of the church. 1745.

This meeting agrees, that the meeting of women friends held annually in this city, be at liberty to correſpond, in writing, with the quarterly meetings of women friends; to receive accounts from them, and to iſſue ſuch advice as in the wiſdom of truth from time to time may appear neceſſary, and conducive to their mutual edification; and that the ſaid meeting be denominated The Yearly Meeting of Women Friends held in London. Yet ſuch meeting is not to be ſo far conſidered a meeting of diſcipline, as to make rules, or alter the preſent queries, without the concurrence of this meeting. 1784. 4 v. No. 5.

This meeting taking into conſideration the ſervice of the women's yearly meeting, and obſerving that the minute of 1784, by which it was eſtabliſhed, doth not ſufficiently ſet forth the proper conſtitution of ſuch a meeting, agrees that the ſeveral quarterly meetings of women friends are at liberty to appoint two or more of their members to meet in London, at the time of holding this meeting; nevertheleſs ſo that the number from any women's quarterly meeting, do not exceed that of the repreſentatives allowed to be appointed by the men's quarterly meeting for the ſame diſtrict; which meeting of women ſo appointed ſhall be denominated The Yearly Meeting of Women Friends held in London. And this meeting is further of the judgment, that the ſeveral women's quarterly meetings ſhould annually ſend to their yearly meeting, anſwers in writing to the queries proper to the women friends. But the ſaid yearly meeting is 5 v. Yearly Meet. 6. v. Queries 3.

not at liberty to make or alter any rules of diſcipline, or queries. 1790.

6 On conſidering the nature and extent of the diſcipline committed to women friends, it is our judgment, that its nature is, as expreſſed by the minutes of the yearly meeting, to come up to the help of their brethren in the diſcipline of the church.

As to its extent, it is within their allotment

v. Queries 3, Q. VIII. I. To inſpect and relieve the wants of the poor of their own ſex; and to apply to the men's meetings for the means, and for their concurrence, as caſes ſhall require:

II. To take cognizance of propoſals for marriage, conformably v. Marriage 8. to the rules on that ſubject.

III. They are to join in certificates of removal for women * Rem. & Sett. 5. friends, according to the minute of 1791.* In order whereto, in caſes of the removal of women friends, the women's monthly meeting, on notice from the men's meeting, is to appoint one or two of its members to make the neceſſary inquiry, and to report the reſult thereof to the friend or friends appointed to inquire by the men's meeting.

IV. They are alſo, on receiving from the men's meeting certificates for women friends, to make appointments to viſit the perſons removed into the compaſs of the monthly meeting, accord- † Rem. & Sett. 6. ing to the recommendation of 1790.†

V. They are to have overſeers, agreeably to their ninth ‡ Queries 3, Q. IX. query.‡ In order to which, when it is neceſſary that women overſeers be appointed, the women's monthly meeting is to appoint a committee, which is to join a committee to be appointed by the men's monthly meeting. The joint committee is to nominate the overſeers, and the names of the women then nomi-

nated are to be reported to the women's monthly meeting, and, after being approved by the ſaid meeting, ſent to the men's meeting for confirmation.

VI. The women's monthly meeting, at the deſire of the men's monthly meeting, ſhould make appointments to join the men in viſiting ſuch women as apply for admiſſion, or reinſtatement, into memberſhip; and the report of the committee is to be made to the men's monthly meeting, which is to inform the women's meeting of the concluſion. v. Conv. Perſons 5.

VII. In caſes of delinquency of women friends, when the women's monthly meeting, after due exerciſe of private labour, believes it neceſſary to record any of its members as delinquents, it is to inform the men's meeting thereof. The women then, if the men do not take up the matter excluſively, are to proceed to deal with the delinquent, and report the reſult of their labours to the men's meeting; but if the men's meeting ſhould ſee it expedient to join them in the dealing, the report of the joint committee is to be made to the men's meeting, which, in either caſe, is to inform the women's meeting of its determination. No proceedings of the women only, are to be a ſufficient ground for a teſtimony of diſownment. 1792.—1801.

And vid. Diſcipl. &c. 1, 1*ſt par. & paſſ.*—Monthly Meet. 8.—Prep. Meet. 2.—Queries 3. 4. 6. 7. 8.

YEARLY MEETING.

1 FOR better managing, ordering, and regulating the public affairs of friends, relating to truth, and the ſervice thereof, it is agreed that a general meeting be held in London annually. 1672.

2 This meeting taking into conſideration the expediency of a more convenient arrangement of the ſeveral ſittings of the yearly meeting, and other meetings connected therewith, agrees on the following plan:

v. Min. & Eld. &c. 27, 4th par. The yearly meeting of miniſters and elders to begin on the day after the third Firſt-day in the Fifth Month, at Ten o'clock in the forenoon, and to proceed the remainder of that day, and Third-day morning, with its buſineſs.

The adjourned general meeting for Ackworth ſchool, to be held on Third-day afternoon at Four.

The yearly meeting at large to ſit down on Fourth-day morning at Ten. Meetings for worſhip to be held on Sixth-day morning at Ten. 1798.

3 The good and bleſſed intent and end of this and all our aſſemblies, is, with the Lord's aſſiſtance, for his honour: in the promoting and maintaining of our Chriſtian ſociety and religion, in life and practice, in all the parts and branches thereof. 1695. P. E.

v. No. 5.

It is the fervent deſire of this meeting, that the buſineſs and concerns thereof be ſolidly, in the fear of God, managed and carried on, without contention or ſtriving, and with as few words, and in as pertinent expreſſions to the matter in hand, as may be, for expediting the affairs thereof without loſs of time, or any ways diſordering the meeting; but one at a time ſpeaking, and ſtanding up, that all things may be done decently, and in good order. 1710. 4

The intent and deſign of our annual aſſemblies, in their firſt conſtitution, was for a great and weighty overſight and Chriſtian care of the affairs of the churches pertaining to our holy profeſſion and Chriſtian communion; that good order, true love, unity, and concord may be faithfully followed and maintained among all of us, as a peculiar people, called and choſen out of the world, and the errors and corruptions thereof; knowing alſo, that ſincere love and union in general will be a great cauſe of truth's proſperity among ourſelves, and of the prevalency thereof over the world, and the ſpirit of it: all which ſeriouſly conſidered, we ſincerely deſire and humbly hope, that God will be graciouſly pleaſed more and more to put into the hearts of friends and brethren, to be zealouſly concerned that univerſal love, true union, peace, and concord be followed and maintained in all the churches of Chriſt; and, on the contrary, all enmity, diviſions, diſcord, and ſtrife, watched againſt and ſhut out, that the power and peace of our God may prevail and rule in all hearts. 1718. P. E. 5 v. Love & Unity, paſſ.

That this meeting conſiſt of repreſentatives from every quarterly meeting in Great-Britain, and from the national meeting in Ireland; each quarterly meeting to depute four; but the 6

county of York, in consideration of its extent, is allowed to send eight, and London twelve; likewise of such ministering friends as may be in town, and of the correspondents, or members of the meeting for sufferings. 1728.—1730.—1782.—1801.

v. Meet. for Suff. 3.

7 That the quarterly meetings be careful annually to depute such friends to attend the service of the yearly meeting, as are men fearing God, of good conversation, weighty spirits, prudent and sincere, well acquainted with the affairs of truth, and diligent attenders of meetings for discipline at home; whose practice and conversation is answerable to the testimony they profess to bear;—men known to be faithful and conscientious. 1714. P. E.—1733. P. E.—1743. W. E.

8 This meeting directs, that the names of the representatives to this meeting, and also to the yearly meeting of ministers and elders, be entered under the answers to the respective queries, previously to the signatures of the clerks of the several quarterly meetings. 1790.

v. No. 9. Min. & Eld. &c. 27, *last par.*

9 It is desired, that the representatives do deliver in their names in writing, and for what places, to the clerk of the meeting for sufferings in London, previously to the sitting of this meeting, that they may be entered in the yearly meeting book; in order to save time, and that the names may be entered more correctly. 1753.

10 Advised, that no representatives withdraw, or go out of town, before the meeting end, without leave first requested and granted; that the service of the meeting may not be neglected. 1709.

Agreed, that a clerk be choſen annually, in the following manner, viz.—that the ſeveral quarterly and other meetings be divided into the five following diſtricts: 11 *v. No. 12.*

North—Cheſhire and Staffordſhire, Cumberland and Northumberland, Durham, Lancaſhire, Weſtmoreland, Yorkſhire, Scotland:

South—Berkſhire and Oxfordſhire, Hampſhire, Kent, London and Middleſex, Surry, Suſſex:

Eaſt—Cambridgeſhire and Huntingdonſhire, Eſſex, Lincolnſhire, Norfolk and Norwich, Suffolk:

Weſt—Briſtol and Somerſetſhire, Cornwall, Devonſhire, Dorſetſhire, Glouceſterſhire and Wiltſhire, Herefordſhire and Worceſterſhire, Wales:

Midland—Bedfordſhire and Hertfordſhire, Buckinghamſhire, Derbyſhire and Nottinghamſhire, Northamptonſhire, Warwickſhire, Leiceſterſhire, and Rutland:

And that the clerk be annually choſen by the repreſentatives out of one of the ſaid diſtricts, in the courſe and order as now ſtated. 1733.—1801.

It is agreed, that the repreſentatives of the quarterly meetings of the diſtrict which is to chooſe the clerk, meet for that purpoſe at the cloſe of the firſt ſitting of the meeting, and that they report the friend choſen to the next ſitting, previouſly to any other buſineſs; alſo that the former clerk do not conſider himſelf diſcharged until another be choſen. 1787. 12

Agreed, that two or three friends be appointed to reviſe the minutes of each day's tranſactions, and to correct any ſlight inaccuracies that may be obſerved; and if any alterations or corrections in things of moment appear neceſſary, to propoſe the 13

ſame to the meeting at its next ſitting, previouſly to any other buſineſs; in order that the minutes may be entered with due accuracy, and in a manner clearly to be comprehended. 1762.

14 Agreed, that the nomination of the committee for auditing the accounts, be made by fourteen quarterly meetings as they ſtand in rotation, each naming one of its repreſentatives for that ſervice (by which means all the quarterly meetings may have an opportunity of being informed how the money collected for the general ſervice of the ſociety is expended); with ſuch other friends as this meeting ſhall appoint for that ſervice. 1752.

v. Nat. St. *paſs.*

15 Ordered, that all letters directed to the yearly meeting, except from ſuch meetings as regularly correſpond therewith, be firſt peruſed by two or three friends to be appointed, who are to conſider and report whether the ſame be proper to be read in this meeting or not. 1736.

16 This meeting deſires, that all propoſitions from any quarterly or yearly meeting to this meeting, be delivered in writing, and ſigned by order of ſuch meeting. 1735.

And vid. Appeals, *paſs.*—Cond. & Converſ. 6.—Meet. for Suff. *paſs.*—Min. & Eld. &c. 27, 3d & *5th par.* 28, *laſt par.*—Wom. Meet. 4. 5.

YOUTH.

WE earneſtly beſeech our friends, and eſpecially the youth, to avoid all ſuch converſation as may tend to draw out their minds into the fooliſh and wicked paſtimes with which this age aboundeth, particularly balls, gaming-places, horſe-races, and play-houſes, thoſe nurſeries of debauchery and wickedneſs, the burthen and grief of the ſober part of other ſocieties, as well as of our own; things wholly unbecoming a people under the Chriſtian profeſſion, contrary to the tenour of the doctrine of the goſpel, and the examples of the beſt men in the earlieſt ages of the church. For, as "Evil communications corrupt good "manners," ſo it is the duty of men profeſſing religion, who live in this world in order to obtain a better, not only to ſhake their hands from holding of bribes, and ſtop their ears from hearing of blood, but alſo, to ſhut their eyes from ſeeing evil. 1739. P. E. 1

v. No. 4. Plainneſs 9. Queries 2, 2. IV. 3, 2. V.

1 Cor. xv. 33.

Iſaiah xxxiii. 15.

And dearly beloved youth, in an humble ſenſe of the continued viſitations of the Father's love, and an experience of their bleſſed effects, we entreat you by the mercies of God, receive its holy impreſſions, ſubmit to its diſcipline. This will preſerve you from the deplorable effect of Satan's transformations, inſpire you with holy reſolutions, and enable you to maintain them in all godly converſation, and purity of life and faith: adorning the doctrine 2

of the goſpel by a blameleſs demeanour. True peace will then flow as a river in your own minds, and the fruits of the tree of righteouſneſs be brought forth, to your inexpreſſible conſolation in Chriſt, and the revival of Sion; ſo that by and through you, ſhe may yet appear beautiful to the ſincere-hearted. 1751. W. E.

3 Dearly beloved young friends, in much affection and tenderneſs we exhort you, above all things, to give diligent heed and attention to the voice of the Spirit of Chriſt ſpeaking in the ſecret of your own conſciences, reproving for evil, and ſpeaking peace when you do well. For this, as it is cloſely and reverently regarded, will not only ſeaſon your minds with a holy fear and dread of offending the Great Majeſty of heaven and the whole earth, and thereby be a means of preſerving you from the vices, vanities, and allurements of this world; but will alſo influence you to ſeek after, and pray earneſtly for, that wiſdom which is from above. Happy are the youth who thus give up their names to ſerve the living God with full purpoſe of heart! How inexpreſſible are the bleſſings, which thoſe who are thus early devoted to ſerve the Lord, bring upon themſelves! And how do they cauſe the hearts of their parents and friends to overflow with joy and thankſgiving to the Author of all our mercies; and the church of God to magnify his name, for the continuance of his goodneſs to his people, from one generation to another! Whilſt the ungodly and diſobedient, and ſuch as, contrary to the tender entreaties and admonitions of their parents, the counſel of their friends, and the dictates of the Spirit of truth in their own hearts, give the reins to their unruly paſſions, and indulge themſelves in rioting, wantonneſs, and exceſs, too often wound their parents with grief and affliction, become themſelves a reproach to

James iii. 17.

their Chriſtian profeſſion, and render their own lives ſhort and miſerable, attended with ſuch reflections as theſe: "How have I "hated inſtruction, and my heart deſpiſed reproof, and have not "obeyed the voice of my teachers, nor inclined mine ear to "them that inſtructed me!" O that all ſuch may return unto the Lord, whilſt the day of his gracious viſitation is extended unto them, who delighteth not in the death of a ſinner, but willeth the ſalvation of all! 1751. P. E. Prov. v. 12, 13.

4 Frequent and earneſt have been the advices of former yearly meetings, that all under our name may avoid the attendance of vain ſports and places of amuſement; which divert the mind from ſerious reflection, and incline it to wantonneſs and vanity. Underſtanding that diverſions of this kind are ſpreading, and play-houſes increaſing in various places, we are concerned to renew a caution on this ſubject; being clearly convinced of the pernicious effects of theſe evil practices, the inventions of degenerate men, tending to ſtifle the convictions of the divine witneſs in the conſcience, and ſet men at eaſe in a ſtate of alienation from God. 1785. P. E. v. No. 1.

5 And beloved youth, in an eſpecial manner guard againſt the firſt ſacrifices of duty to inclination. If ye curb inordinate deſires in their infancy, your victory over future temptations will be the more eaſy; and, through faith in him that hath loved us, and hath overcome, ye will in time be more than conquerors: but if ye ſhrink from the conflict, or reſign the victory to the tempter, ye will be deſpoiled of the armour deſigned to preſerve you in future aſſaults; and, it may be, unable to reſiſt, in your further progreſs through life, temptations which in the freſh

morning of your day ye would have held in abhorrence. 1795. P. E.

And vid. Cond. & Converſ. 8. 9.—Diſcipl. &c. 8.—Lib. to the Poor 6.—Marriage 1. 4.—Parents, &c. *paſſ.*—Plainneſs 5. & *paſſ.*

FINALLY, friends, collectedly and individually, farewell! May all our meetings be held with weight, as in the immediate preſence of the heavenly Preſident. May the aged among us be examples of every Chriſtian virtue; and evince, by the calmneſs of their evening, that their day has been bleſt. May the middle-aged not faint in their allotted ſtations; but, together with their elder and younger brethren, firmly ſupport, yea exalt, the ſeveral teſtimonies which we are called to maintain. And O! may the beloved youth, the tender objects of our care, and of our hope, bend early and cheerfully under the forming power of truth: that thus, each ſtanding in his allotment, the harmony of the building may be preſerved, and we may truly grow up into a holy temple for the Lord. 1799. P. E.

FINIS.

INDEX.

INDEX.

*** The Heads or Titles in the Book are diſtinguiſhed in the Index, as they occur in alphabetical order, by being printed in larger capitals; and it is to be obſerved that from theſe Heads fewer references are here given, on account of thoſe already inſerted in the body of the volume.

A

ACCOUNT or LIST OF MEETINGS, to be annually printed, *Meet. for Suff.* 13.

ACKNOWLEDGMENTS of Offences. *Vid. Monthly Meet.* 9. 10. 12.—*Marriage* 12, *laſt par.* 16, *laſt par.* To be recorded, *Diſcipl. &c.* 1, 2*d par.* *And vid.* REPENTANCE.

ADMINISTRATORS, adviſed not to omit making an inventory of the effects of the deceaſed, *Wills, &c.* 6, *laſt par.* Form of bond recommended to be offered by adminiſtrators, *id.* 5.

ADVICE to friends to inſpect the ſtate of their affairs annually. *Vid. Queries* 2, *Q. V.—Trade* 12.

ADVICES to be read in quarterly, monthly, and preparative meetings, *Queries* 8.

——— to miniſters and elders, *Queries* 9. *And vid. id.* 5. *Q. VII.*

AFFIRMATION, P. 1.

ALEHOUSES, not to be frequented unneceſſarily, *Cond. & Converſ.* 3.—*Mod. & Temp.* 2. *And vid.* PUBLIC-HOUSES.

AMBITION. Evil conſequences of pride and ambition, *Mod. & Temp.* 3. Caution againſt an ambitious and covetous ſpirit, *Covetouſneſs* 5.

APPAREL. *Vid. Cond. & Converſ.* 2. 7. 9.—*Family-Viſ.* 2.—*Lib. to the Poor* 4. 6.—*Maſters, &c.* 3.—*Meet. for Suff.* 4.—*Mourn. Hab. paſs.*—*Parents, &c.* 1. 10. 14.—*Plainneſs, paſs.*—*Queries* 2, *Q. IV.* 3. *Q. III.* 5, *Q. V.*—*Schools* 3.

APPEALS, P. 2 to 4.

APPRENTICES. *Vid. Rem. & Sett.* 7, *R. VIII.*—*Parents, &c.* 3.—*Queries* 8, *Adv. III.*—*alſo,* MASTERS, MISTRESSES, AND SERVANTS.

ARBITRATION, P. 5 to 10.

Friends refuſing to ſubmit differences among themſelves to arbitration, to be teſtified againſt, *Arbitr.* 5, 2*d par.* but *vid. id.* 7. 8. Method of proceeding to be obſerved in arbitrations, *id.* 9. Friends adviſed to refer their differences with perſons not of the ſociety, to arbitration, rather than to contend at law, *id.* 4.

ARBITRATORS, how to proceed, *Arbitr.* 9. Conſequence of refuſal to ſtand as arbitrators, after the office has been accepted, *id.* 5, 3*d par.*

ARMED VESSELS. *Vid. Queries* 2, *Q. VIII.*—*War* 4. 6. 7.

ARMS. *Vid.* MILITIA. WAR. *alſo, Meet. for Suff.* 4.—*Queries* 2, *Q. VIII.*

ASSIGNEES, exhorted to be diligent and punctual, *Trade* 11.

AWARDS, conſequence of refuſal to comply with, *Arbitr.* 5, *5th par.*

B

BANKRUPTCIES. *Vid.* FAILURES.

BEHAVIOUR. *Vid. Cond. & Converſ.* 5. 6. 9. 10. 11. —*Maſters, &c.* 3.—*Meet. for Suff.* 4.—*Mod. & Temp.* 1. 2.—*Parents, &c.* 10. 11. 14.—*Plainneſs* 1.9.—*Queries* 2, *Q. IV.* 3, *Q. III.* 5, *Q. V.*—*Schools* 3.

BIBLE. The families of poor friends to be provided with bibles, *Poor* 4.

And vid. SCRIPTURES.

BILLS. Advice againſt raiſing a fictitious paper-credit, *Trade* 6.

BIRTHS, and BIRTH-NOTES. *Vid. Prep. Meet.* 1.—*Queries* 2, *Q. XV.*—*Records* 2. 3.

BONDS. *Vid. Arbitr.* 5, *1ſt par.* 8. 9, *Art. I. III.*—*alſo*, ADMINISTRATORS.

BOOKS, P. 11 to 14.

Regulations reſpecting the printing and diſtributing of friends' books, *Books* 5 *to* 10.—*Morn. Meet.* 1.—*Nat. St.* 1. The reading of friends' writings recommended, *Books* 4. Advices on the ſubject of improper books, *id.* 2. 3.—*Parents, &c.* 2. 13. 14. 15.—*Queries* 8, *Adv. V.*—*Scriptures* 2. 5. Anonymous books reflecting darkly on friends, teſtified againſt, *Defam. & Detr.* 5, *laſt par.* Caution againſt ſelling unprofitable books, *Books* 3.

And vid. POOR. SCRIPTURES.

BURIAL-GROUNDS. *Vid. Grave-Stones* 1. 2.—*Queries*, 2, *Q. XV.*—*Records* 4.—*alſo*, DECLARATIONS OF TRUST.

BURIALS and BURIAL-NOTES. *Vid. Prep. Meet.* 1.—*Queries* 2, *Q. XV.*—*Records* 2. 3.—*alſo*, FUNERALS. DISOWNED PERSONS.

C

CERTIFICATES of removal. *Vid. Rem. & Sett. paſs.* —*Wom. Meet.* 6, *Art. III. IV.*

CERTIFICATES for friends travelling as miniſters. *Vid. Min. & Eld. &c.* 4, *laſt par.* 15. 20. 30.—*Queries* 5, *Q. I.*

———— of the conſent of parents, &c. to marriages. *Vid. Marriage* 8, *R. III. V.*

———— granted in the caſe of parties who intend to marry belonging to different monthly meetings, *Vid. Marriage* 8, *R. V.*—*Rem. & Sett.* 7, *R. XIII.*

———— of Marriages. *Vid. Marriage* 8, *R. IX.*—*Records* 3.—*alſo*, REGISTERS.

CHARITIES. *Vid. Lib. to the Poor* 2.—*Wills, &c.* 4.—*alſo*, DONATIONS. LEGACIES.

CHILDREN. Children of diſowned perſons, to be regiſtered on application, *Records* 2, *laſt par.* to be admitted into membership at the diſcretion of monthly meetings, *Monthly Meet.* 11. Proviſion reſpecting children, of whom either the father or mother is a member, *Rem. & Sett.* 7, *R. X.* Special regulation with regard to the offspring of marriages contrary to the rules of the ſociety, *ibid.*

And vid. Books 2. 3.—*Marriage* 8, *R. IV.*—*Meet. for Worſh.* 4.—*Parents, &c. paſs.*—*Plainneſs* 2. 3. 6.—*Poor* 1. 3. 4.—*Queries* 2, *Q. IV. X.* 3, *Q. III. VIII.* 5, *Q. V.* 8, *Adv. III.*—*Records* 2.—*Rem. & Sett.* 7, *R. I. VII. IX. XI.* 9.—*Schools, paſs.*—*Scriptures, paſs.*—*Wills, &c.* 2.

CHRIST. Books tending to leſſen the true faith in Chriſt, exhorted againſt, *Books* 2. 3.—*Parents, &c.* 13. 15. Perſons holding falſe doctrines concerning Chriſt, how to be treated, *Diſcipl. &c.* 20.

And vid. Meet. for Worſh. 7.—*Scriptures* 3. 6.

CHURCH-RATE (ſo called). *Vid. Family-Vif.* 2.—*Queries* 2, *Q. VII.* 3, *Q. IV.*—*Tithes* 4. 14, *1ſt par.* 16. 17. 21.

CIVIL GOVERNMENT, P. 15 to 19.

Advices to friends reſpecting their conduct towards thoſe in authority, *Civ. Gov.* 1. 2. 3. 4. 7. 10. reſpecting public elections, *id.* 8. 9. againſt defrauding the king in any branch of his reve-

nues, *id.* 5. 6. Rule in ſuch caſe, *id.* 11. *And vid. Queries* 2, *Q. IX.*

CLERK of the yearly meeting, how choſen, *Yearly Meet.* 11. 12.

COLLECTIONS. Collections not to be received in certain caſes, *Marriage* 12, *2d par.*—*Tithes* 18, *laſt par.*—*Trade* 11.

And vid. NATIONAL STOCK.

COMPANY, unprofitable, to be avoided, *Cond. & Converſ.* 8. 12.—*Mod. & Temp.* 2.—*Parents, &c.* 15.—*Youth* 1.

CONDUCT AND CONVERSATION, P. 20 to 25.

CONSTABLE. *Vid. Militia* 2, *1ſt par.*

CONVINCED PERSONS, P. 26, 27.

To be viſited, *Conv. Perſons* 1. 5.—*Wom. Meet.* 6, *Art. VI.* Not to be too haſtily accepted, *Conv. Perſons* 3, *laſt par.* 5. Friends cautioned againſt being ſtumbling-blocks to ſuch, or to ſerious inquirers, *id.* 2.—*Cond. & Converſ.* 7.—*Meet. for Worſh.* 8. Proviſion relating to foreigners under convincement, *Meet. for Suff.* 12.

CORRESPONDENTS, appointment of, by quarterly meetings, &c. *Meet. for Suff.* 3. 4. 5. 6. 7. 8. 9.

And vid. Yearly Meet. 6.

COVETOUSNESS, P. 28, 29.

CUSTOMS, DUTIES, AND EXCISE. Friends cautioned againſt defrauding the king therein, *Civ. Gov.* 5. 6. Delinquents how to be treated, *id.* 11.

And vid. Queries 2, *Q. IX.*

D

DAYS AND TIMES, P. 30 to 37.

Advice againſt the ſuperſtitious obſervation of, *Days & Times* 1. againſt giving improper names to, *id.* 2. 3. againſt obſerving days appointed for faſts, &c. *id.* 4. 5.

DEALING WITH OFFENDERS, general advices reſpecting, *Defam. & Detr.* 3.—*Queries* 8, *Adv. VIII.*—*Monthly Meet.* 6. 9. Mode of dealing with offenders who remove, *id.* 12. Dealing by women friends, *Wom. Meet.* 6, *Art. VII.* *And vid.* DISCIPLINE, AND MEETINGS FOR DISCIPLINE. TESTIMONIES.

DECLARATIONS OF TRUST. *Vid. Records* 4. 5. How to be drawn, when the property belongs to meetings, *id.* 6.

DEFAMATION AND DETRACTION, P. 38 to 41.

Mode of proceeding againſt perſons charged with, *Defam. & Detr.* 5, *2d par.* Anonymous defamatory books, &c. teſtified againſt, *id.* 5, *laſt par.* Defamation not ſubject to be arbitrated, until ſome damage be proved, *Arbitr.* 9. *laſt par.*

DELINQUENTS, or OFFENDERS. *Vid.* DEALING WITH OFFENDERS.

DENIED PERSONS. *Vid.* DISOWNED PERSONS.

DIFFERENCES. *Vid. Covetouſneſs* 2.—*Love & Unity* 2.—*Queries* 2, *Q. III.*—*alſo*, APPEALS. ARBITRATION.

DISCIPLINE, AND MEETINGS FOR DISCIPLINE, P. 42 to 51.

Diſcipline to be conducted in meekneſs, without ſtrife and contention, *Diſcipl. &c.* 7. 12. The ſervice therein of young perſons properly qualified, to be encouraged, *id.* 8. The due conducting of it urged from the conſideration of having, as ſtewards, an account to render, *id.* 17. The management thereof not to be committed to ſuch as allow undue liberties in their children or families, *id.* 19.

DISOWNED PERSONS, how to apply for reinſtatement, after removal, *Monthly Meet.* 10. 12, *laſt par. And vid. Wom. Meet.* 6, *Art. VI.* No meetings to be appointed or held at the funerals of diſowned perſons, *Meet. for Worſh.* 16.

———————— Children of. *Vid.* CHILDREN.

DISUNITY, Teſtimonies of. *Vid.* TESTIMONIES.

DIVERSIONS, and PLACES OF DIVERSION. *Vid. Cond. & Converſ.* 13.—*Mod. & Temp.* 2.—*Parents, &c.* 10. 14.—*Plainneſs* 6, *1ſt par.* 9.—*Queries* 2, *Q. VI.* 3, *Q. V.*—*Youth* 1. 4.

DOCTRINE. *Vid. Min. & Eld. &c.* 3. 14, *1ſt par.* 17, *laſt par.*—*Scriptures* 3. 4, *1ſt par.* 6. Perſons

holding certain falſe doctrines, how to be treated, *Diſcipl. &c.* 20.

And vid. FAITH.

DONATIONS. *Vid. Lib. to the Poor* 2.—*Queries* 2, *Q. XV.*—*Records* 4. 5.—*Wills, &c.* 4.

DRESS. *Vid.* APPAREL.

DRINKING, exceſs in, adviſed againſt, *Cond. & Converſ.* 6. 7.—*Mod. & Temp.* 1. 2. *And vid. Queries* 2, *Q. VI.* 3, *Q. V.*

DYING-SAYINGS. *Vid. Family-Viſ.* 5.—*Monthly Meet.* 13, *1ſt par.* 14.

E

EDUCATION. *Vid.* PARENTS, GUARDIANS, AND EDUCATION.

ELDERS. Appointment of elders, *Min. & Eld. &c.* 21. 22. 23.—*Monthly Meet.* 3, *2d par.* Age or wealth not to be an inducement to the choice, *Diſcipl. &c.* 18. Diſmiſſal of elders, *Min. & Eld. &c.* 23. 25. Elders removing, *id.* 24. Elders appearing as miniſters, *id.* 26. Elders in London, *Morn. Meet.* 3.—*Meet. for Suff.* 6.

And vid. Conv. Perſons 3, *1ſt par.*—*Diſcipl. &c.* 15.—*Marriage* 16, *1ſt par.*—*Min. & Eld. &c.* 4, *3d & 5th par.* 5. 8. 10. 11. 12. 16. 28.—*Monthly Meet.* 4.—*Mourn. Hab.* 3.—*Queries* 5. 7. 9.—*Scriptures* 3.—*alſo*, MEETINGS OF MINISTERS AND ELDERS.

ELECTIONS, friends not to be agents or managers in, *Civ. Gov.* 8. Advice on the ſubject of conteſted elections, *id.* 9.

EPISTLES. Written epiſtles, and minutes, from the yearly meeting, to be entered in fair books by the quarterly and monthly meetings, and the printed epiſtles properly kept, *Quart. Meet.* 1.

And vid. Meet. for Suff. 8.

EXECUTORS, adviſed not to omit making an inventory of the effects of teſtators, *Wills, &c.* 6, *laſt par.* Not to be urged to refer matters, when the property is not their own, to arbitration, *Arbitr.* 8. Teſtimony againſt paying tithes on account of teſtators, they being friends, *Tithes* 11.

And vid. Wills, &c. 3. 4.

F

FAILURES. Such as fail in paying their juſt debts, to be dealt with, *Trade* 9, *laſt par.* 11. not to act in meetings for diſcipline until ſatisfaction be made to the monthly meeting, *id.* 10. Collections &c. not to be received of perſons who have failed, though legally diſcharged by their creditors, until payment of the deficiency, *id.* 11. Such payment earneſtly recommended, when practicable, *id.* 4. 5.

And vid. Mod. & Temp. 3.—*alſo*, INSOLVENT PERSONS.

FAITH. Friends of Ireland excuſed from attending appeals to the yearly meeting, except in matters of faith and principle, *Appeals* 8. Books tending to decry and leſſen the true faith, adviſed againſt, *Books* 2. 3.—*Parents, &c.* 13. 15. Exhortation to hold faſt the profeſſion of faith in Chriſt, *Meet. for Worſh.* 7.

And vid. Scriptures 3. 4. 5. 6.—*Diſcipl. &c.* 20.

FAMILY-VISITS, P. 52, 53.

FASHIONS. *Vid. Cond. & Converſ.* 1. 2. 11.—*Parents, &c.* 1. 2. 14.—*Plainneſs, paſs.*

FASTS. *Vid. Days & Times* 4. 5.

FUNERALS. *Vid. Mourn. Hab.* 2. 3.—*alſo*, BURIALS, &c. DISOWNED PERSONS.

FURNITURE. *Vid. Cond. & Converſ.* 7.—*Lib. to the Poor* 6.—*Plainneſs* 2.—*Queries* 8, *Adv. I.*

G

GAMING, P. 54.

GOVERNMENT. *Vid.* CIVIL GOVERNMENT.

GRAVE-STONES, P. 55.

GUARDIANS. Such as conſent to or encourage marriages contrary to the rules of the ſociety, to be dealt with, *Marriage* 13. The appointment of guardians recommended, *Wills, &c.* 2.

And vid. PARENTS, GUARDIANS, AND EDUCATION.

H

HALF-YEARLY MEETINGS. *Vid. Quart. Meet.* 3.—*Min. & Eld. &c.* 28, *laſt par.*

HUNTING and ſhooting, for diverſion. *Vid. Cond. & Converſ.* 13.

I J

ILLUMINATIONS. *Vid. Days & Times* 4. 5.—*Suff.* 7.

IMPOSTORS pretending to the miniſtry, to be diſcouraged, *Min. & Eld. &c.* 15.

INFIDELITY, books promoting, exhorted againſt, *Books* 2.—*Parents, &c.* 13. 15.—*Scriptures* 5.

INSOLVENT PERSONS. *Vid. Rem. & Sett.* 4. 7, *R. I. II. XI.*—*alſo*, FAILURES.

INTEMPERANCE, adviſed againſt, *Cond. & Converſ.* 6.—*Mod. & Temp.* 2. *And vid. Queries* 2, *Q. VI.* 3, *Q. V.*

IRELAND, friends of, excuſed from attending appeals to the yearly meeting, except in matters of faith and principle, *Appeals* 8. Miniſters who viſit Ireland, of what meetings to have the conſent, *Min. & Eld. &c.* 20, *laſt par.* Repreſentatives from thence conſtitute a part of the yearly meeting, *Yearly Meet.* 6. The ſame with regard to the yearly meeting of miniſters and elders, *Min. & Eld. &c.* 27, *4th par.*

JUSTICE in dealing. *Vid. Cond. & Converſ.* 1. 7.—*Covetouſneſs* 2.—*Family-Vif.* 2.—*Queries* 2, *Q. V.* 3, *Q. VI.*—*alſo*, TRADE.

L

LANGUAGE, or SPEECH. *Vid. Cond. & Converſ.* 1. 7. 9.—*Days & Times* 2. 3.—*Family-Vif.* 2.—*Maſters, &c.* 3.—*Meet. for Suff.* 4.—*Parents, &c.* 2. 10. 14.—*Plainneſs, paſs.*—*Queries* 2, *Q. IV.* 3, *Q. III.* 5, *Q. V.*—*Schools* 3. 4.

LANGUAGES, modern. *Vid. Parents, &c.* 8.

LAW. Friends not to ſue one another at law, *Arbitr.* 3. 5, *laſt par.* 6. but *vid. id.* 7. 8. adviſed to refer their differences with perſons not of the ſociety, to arbitration, rather than to contend at law, *id.* 4.

And vid. id. 9, *Art. VI.*—*Suff.* 1. 2.

LEARNING. *Vid. Parents, &c.* 8. 12, *1ſt par.*—*Poor* 3.—*Schools* 2.

LEGACIES. *Vid. Lib. to the Poor* 2.—*Queries* 2, *Q. XV.*—*Records* 4. 5.—*Trade* 11.—*Wills, &c.* 4.

LETTERS OF MARQUE. *Vid. Queries* 2, *Q. VIII.*—*War* 5.

LIBERALITY TO THE POOR, P. 56 to 58. *And vid.* POOR.

LOANS to government. *Vid. War* 7.

LOTTERIES. *Vid. Queries* 8, *Adv. VII.*

LOVE AND UNITY, P. 59 to 61.

M

MARRIAGE, P. 62 to 72.

Divers advices relating to, *Marriage* 1 to 6. Marriage contracts not to be broken, *id.* 2. 9, *2d par.* Rules for proceeding in relation to marriage, *id.* 8. Method of regiſtering marriages, *Records* 2. The proceedings of ſuch as make application on account of marriage, not to be objected to becauſe of offences unnoticed by monthly meetings, *Monthly Meet.* 6, *laſt par.* Rules againſt marrying with perſons near of kin, *Marriage* 9, *1ſt par.* 10. reſpecting ſuch as marry in a manner contrary to the eſtabliſhed rules of the ſociety, *id.* 11. 12. 15. *& vid. id.* 16. Perſons taking each other in marriage in a meeting for worſhip, without conſent of their monthly meeting, to be diſowned, *id.* 14. Parents or guardians conſenting to or encouraging marriages contrary to the rules of the ſociety, to be dealt with, *id.* 13. Coſtly entertainments at marriages adviſed againſt, *id.* 7.

MASTERS, MISTRESSES, AND SERVANTS, P. 73, 74.

MEETING FOR SUFFERINGS, P. 75 to 79.

How conſtituted, *Meet. for Suff.* 3. To be conſulted by friends under ſufferings, *Suff.* 4.—*Meet. for Suff.* 10. To be informed of intended applications to parliament likely to affect friends, *id.* 11. To take care reſpecting the printing and diſtributing of friends' books, *Books* 6. 8. 10.—

Morn. Meet. 1. To print liſt of meetings annually, *Meet. for Suff.* 13. To have the management of the national ſtock, and appoint truſtees, *Nat. St.* 2. 4. To receive and judge of applications from perſons reſiding in foreign parts, who may appear to be under convincement, *Meet. for Suff.* 12. Its members are members of the yearly meeting, *Yearly Meet.* 6.

MEETINGS FOR WORSHIP, P. 80 to 86.

Not to be ended too ſoon, or unbecomingly, *Meet. for Worſh.* 12. Conduct after, *id.* 13. 14. Attendance of thoſe on week-days, *id.* 3. 4. 13.—*Maſters, &c.* 2. Members of the ſociety who abſent themſelves from the religious meetings of friends, to be dealt with, *Meet. for Worſh.* 15. Meetings not to be appointed or held, when perſons diſowned are interred in friends' burial-grounds, *id.* 16.

MEETINGS OF MINISTERS AND ELDERS. Their appointment and buſineſs, *Min. & Eld. &c.* 27. Have no power to diſown any miniſter, or other perſon, *id.* 28, *laſt par.*

And vid. id. 16. 20, *1ſt par.* 21. 26. 28, *1ſt & 2d par.* 29. 30.—*Monthly Meet.* 4.—*Queries* 5. 9.—*Yearly Meet.* 2. 8.—*alſo*, MORNING MEETING.

MEETING-HOUSES. Meeting-houſes not to be lent, *Meet. for Worſh.* 17.

And vid. Queries 2, *Q. XV.—Records* 1. 4. —*alſo*, DECLARATIONS OF TRUST.

MILITIA, P. 87, 88.

And vid. WAR.

MINISTERS. Young miniſters, when approved, to be reported to their monthly or quarterly meetings, *Min. & Eld. &c.* 16. Miniſters to be troubled as little as may be with being arbitrators, *Arbitr.* 5, *4th par.* To avoid entangling themſelves with the affairs of this life, *Min. & Eld. &c.* 4, *1ſt par.* To be cautious of giving ear to or ſpreading reports to the diſadvantage of any, *id.* 4, *laſt par. And vid. id.* 9. Miniſters who travel, to be ſuch as are well approved by their own monthly or quarterly meetings, *id.* 14, *1ſt par.* Certificates to be called for, *id.* 15. Impoſers not to be joined with, *id.* 7, *1ſt par.* Miniſters under a concern to viſit Ireland, of what meetings to have the conſent, *id.* 20, *laſt par.* Thoſe who are concerned to viſit foreign parts, where to propoſe their concern, *id.* 20, *1ſt par.* Their paſſage to be paid for out of the national ſtock, *Nat. St.* 1. Some other expenſes attending viſits of miniſtering friends, to be defrayed out of that ſtock, *id.* 5. 6. 7. All public oppoſition to miniſters who are not diſowned as ſuch, to be avoided, *Min. & Eld. &c.* 17, *1ſt par.* 2. None to impoſe themſelves as preachers, who are not faithful in obſerving the ſeveral branches of friends' teſtimony, *id.* 7, *laſt par.* Mode of dealing with ſuch as give cauſe of diſſatisfaction, *id.* 14, *laſt par.* 17, *laſt par.* 18. Readmiſſion of ſuch as may have been diſowned, *id.* 19. Men friends who are miniſters, are members of the yearly meeting, and of the meeting for ſufferings, *Yearly Meet.* 6.—*Meet. for Suff.* 3. Teſtimonies, &c. concerning deceaſed miniſters, *Monthly Meet.* 13.

And vid. Conv. Perſons 3, *1ſt par.—Min. & Eld. &c.* 1. 3. 4. 5. 6. 7, *2d par.* 8. 11. 12. 26. 28.—*Morn. Meet.* 2.—*Mourn. Hab.* 3.—*Queries* 5. 9.—*Rem. & Sett.* 1. 7, *R. XIV.—alſo*, MEETINGS OF MINISTERS AND ELDERS.

MINISTERS AND ELDERS, AND THEIR MEETINGS, P. 89 to 104.

MINUTES of the yearly meeting, how to be reviſed, *Yearly Meet.* 13.

And. vid. EPISTLES.

MODERATION AND TEMPERANCE, P. 105 to 107.

MONTHLY MEETINGS, P. 108 to 114.

No monthly meeting allowed to divide itſelf into two ſeparate monthly meetings, without the conſent of the quarterly meeting, *Monthly Meet.* 1. Small monthly meetings recommended to join ſome neighbouring ones, *id.* 3, *1ſt par.* Rules and advices relative to dealing with and diſowning delinquents, *id.* 6. 7. 8. 9. 12.—*Wom. Meet.* 6, *Art. VII.* Recommendation of young miniſters

to the meetings of miniſters and elders, *Min. & Eld. &c.* 16. 22, *towards the end.* Monthly meetings how to act in the appointment of elders, *id.* 22. 23. To appoint overſeers, *Monthly Meet.* 2. 3. 2*d par.* 5.—*Wom. Meet.* 6, *Art. V.* To appoint friends to viſit families, *Family-Viſ.* 2. 4. Are not to conſider as intruders, friends who are drawn to ſit with them, *Diſcipl. &c.* 16. Their judgment may be appealed againſt, *Appeals* 1. A monthly meeting refuſing to comply with the judgment of its quarterly meeting, muſt appeal to the yearly meeting, or may be diſſolved by the quarterly meeting, *Quart. Meet.* 2. Monthly meetings to encourage the ſetting up of ſchools, *Schools* 4. To depute proper perſons to be conſulted by creditors in certain caſes, *Arbitr.* 7.

MONTHLY MEETINGS OF WOMEN FRIENDS. *Vid.* WOMEN'S MEETINGS.

MONTHS. *Vid. Days & Times* 2. 3.—*Records* 3.

MORNING MEETING, P. 115.

MOTHERS, exhorted to inſtruct their children in the knowledge of religion, and the ſcriptures, *Parents, &c.* 7, 1*ſt par.*

MOURNING HABITS, P. 116.

N

NATIONAL STOCK, P. 117 to 119.

Its purpoſes, *Nat. St.* 1. 5. 6. 7. How to be raiſed, *id.* 3. Management of, *id.* 2. 4. Account of, how to be audited, *Yearly Meet.* 14.

NEGROES. *Vid.* SLAVE-TRADE AND SLAVERY.

O

OATHS, P. 120.

OFFENDERS. *Vid.* DEALING WITH OFFENDERS.

OVERSEERS. Appointment of overſeers, *Monthly Meet.* 2. 3, 2*d par.* 5.—*Wom. Meet.* 6, *Art. V.*

And vid. Marriage 16, 1*ſt par.*—*Meet. for Suff.* 6.—*Min. & Eld. &c.* 10.—*Monthly Meet.* 4.—*Mourn. Hab.* 3.—*Prep. Meet.* 1, *laſt par.*—*Queries* 2, *Q. XIV.* 3, *Q. IX.* 7.

OVERSEERS OF THE POOR, in pariſhes. *Vid. Militia* 2, 1*ſt par.*

P

PAMPHLETS and PAPERS. No anonymous defamatory ones to be publiſhed, or handed about, *Defam. & Detr.* 5, *laſt par.*

And vid. BOOKS.

PARENTS, GUARDIANS, AND EDUCATION, P. 121 to 129.

General advices on the ſubject of education, *Parents, &c.* 1. 5. 6. *&c.* Advice about providing ſuitable ſchool-maſters and miſtreſſes, *id.* 2. Advices relative to putting children apprentices, and bringing them up in uſeful and neceſſary employments, *id.* 3. 4.—*Poor* 3. *And vid. Queries* 8, *Alv. III.*—*Rem. & Sett.* 9. Parents and guardians to be ſtirred up to their duty by monthly meetings, *Parents, &c.* 7, *laſt par.*—*Scriptures* 6. Such as conſent to or encourage marriages contrary to the rules of the ſociety, to be dealt with, *Marriage* 13. Education of poor friends' children, *Poor* 1. 3.—*Queries* 2, *Q. X.* 3, *Q. VIII.*—*Schools* 1. 5.

PARLIAMENT. *Vid. Meet. for Suff.* 11.—*alſo,* ELECTIONS.

PLAINNESS, P. 130 to 135.

PLAY-HOUSES. *Vid.* DIVERSIONS, &c.

PLAYS, ROMANCES, &c. cautions againſt, *Books* 3.—*Parents, &c.* 14.—*Scriptures* 2.

POOR, P. 136, 137.

Poor friends to be maintained by the ſociety, *Poor* 1. 2.—*Wom. Meet.* 6, *Art. I.* Not to be refuſed relief on account of offences unnoticed by monthly meetings, *Monthly Meet.* 6, *laſt par.* To be provided with bibles and friends' books, *Poor* 4. Education of their children, *id.* 1. 3.—*Queries* 2, *Q. X.* 3, *Q. VIII.*—*Schools* 1. 5.

And vid. LIBERALITY TO THE POOR.

POOR'S RATE. Caution againſt allowing it to be mixed with the church-rate ſo called, *Tithes* 16.

PREPARATIVE MEETINGS, P. 138, 139.

PRIDE, exhorted againſt, *Cond. & Converſ.* 9.—*Covetouſneſs* 3. 4.—*Lib. to the Poor* 5.—*Maſters, &c.* 2.—*Mod. & Temp.* 3.—*Plainneſs* 1. 2. 5. 7.

PRIESTS' DEMANDS. *Vid. Family-Vif.* 2.—*Queries* 2, *Q. VII.* 3, *Q. IV.*—*Tithes* 21. *& paſs.*

PRINCIPLE OF LIGHT AND TRUTH, the good effects produced by a regard to, *Cond. & Converſ.* 9.—*Couv. Perſons* 4.

PRISONERS. *Vid. Queries* 2, *Q. XII.*—*Suff.* 3, *laſt par.*

PRIVATEERS. *Vid. Queries* 2, *Q. VIII.*—*War* 5.

PRIZE-GOODS. *Vid. Queries* 2, *Q. VIII.*

PROPOSITIONS to the yearly meeting. *Vid. Yearly Meet.* 16.—*Rem. & Sett.* 8.

PUBLIC-HOUSES. *Vid. Mod. & Temp.* 4.—*Queries* 2, *Q. VI.*—*alſo*, ALEHOUSES. TAVERNS.

Q

QUARTERLY MEETINGS, P. 140, 141.

To inſpect the ſtate of their monthly meetings, and when weakneſs and remiſſneſs appear, to appoint committees to aſſiſt them, *Tithes* 20. *And vid. Queries* 4. Not to conſider as intruders, friends who are drawn to viſit them, *Diſcipl. &c.* 16. To appoint repreſentatives to the yearly meeting, *Yearly Meet.* 6. 7. To appoint correſpondents, *Meet. for Suff.* 3. 4. 6. 7. 9. To ſee that the correſpondents only be written to about ſufferings, *id.* 10. The judgment of quarterly meetings may be appealed againſt, *Appeals* 1, 2*d par.*—*Quart. Meet.* 2.

QUARTERLY MEETINGS OF WOMEN FRIENDS. *Vid.* WOMEN'S MEETINGS.

——————— OF MINISTERS AND ELDERS. *Vid.* MEETINGS OF MINISTERS AND ELDERS.

QUERIES, P. 142 to 151.

R

RECOMMENDATIONS. *Vid.* CERTIFICATES.

RECORDS, P. 152 to 159.

REGISTERS of Marriages. *Vid. Marriage* 8, *R. VI.*—*Records* 2.

——————— of Births and Burials. *Vid. Records* 2.

REINSTATEMENT of diſowned perſons. *Vid.* DISOWNED PERSONS.

REMOVALS AND SETTLEMENTS, P. 160 to 168.

REPENTANCE of diſorderly walkers, to be recorded, *Diſcipl. &c.* 1, 2*d par.* None after repentance to be reproached with their tranſgreſſion, *id.* 1, 3*d par.*

And vid. ACKNOWLEDGMENTS.

REPRESENTATIVES to the yearly meeting. *Vid. Yearly Meet.* 6 to 10.

——————— to the yearly meeting of women friends. *Vid. Wom. Meet.* 5.

——————— to the yearly meeting of miniſters and elders. *Vid. Min. & Eld. &c.* 27, 2*d*, 4*th*, *& 6th par.*—*Yearly Meet.* 8.

REVENUES. *Vid.* CUSTOMS, &c.

RICHES. *Vid. Covetouſneſs* 1. 4. 5. 6.—*Lib. to the Poor, paſs.*—*Marriage* 3.—*Parents, &c.* 13.—*Poor* 1. 3.—*Queries* 8, *Adv. II.*—*Trade* 7. 13.

RUN-GOODS. *Vid.* CUSTOMS, &c.

S

SALUTATIONS. Unbecoming geſtures by way of ſalutation, to be avoided, *Cond. & Converſ.* 5. *And vid. id.* 11.—*alſo*, BEHAVIOUR.

SCHOOL-MASTERS, TUTORS, *&c. Vid. Parents, &c.* 2.—*Schools* 1. 2. 4. Advices to, *Parents, &c.* 5. 6. 10. 11. 13.—*Schools* 3.—*Scriptures* 5. *And vid. Queries* 2, *Q. IV.* 3, *Q. III.*

SCHOOLS, P. 169 to 171.

SCRIPTURES, P. 172 to 175.

To be frequently read, and early and diligently taught to children, *Scriptures* 1. 2. 4. 5.—*Parents, &c.* 10. 12. 14.—*Queries* 2, *Q. IV.* 3, *Q. III.*—*Schools* 3. The external means of conveying an account of the coming of Chriſt, *Scriptures* 3. 6. Miniſters adviſed to keep to ſcripture terms, *Min. & Eld. &c.* 3. *And vid. Queries* 9, *Adv. II.* Books tending to create doubts concerning the truth of the ſcriptures, exhorted againſt, *Books* 2. Mothers of children adviſed to inſtruct them in the ſcriptures, *Parents, &c.* 7, 1*ſt par.* Bibles to be provided for poor friends' families by monthly meetings, *Poor* 4.

SECURITIES. Caution about entering into joint ſecurities with others, *Trade* 6.

SERVANTS. *Vid. Rem. & Sett.* 7, *R. IV to VII.*—*alſo*, MASTERS, MISTRESSES, AND SERVANTS.

SHIPS. *Vid.* ARMED VESSELS. LETTERS OF MARQUE. PRIVATEERS.

SHOOTING and hunting, for diverſion. *Vid. Cond. & Converſ.* 13.

SICK. The ſick to be viſited, *Family-Viſ.* 5. Charitable aſſiſtance to the poor in times of ſickneſs recommended, *Lib. to the Poor* 3.

SIMPLICITY. *Vid. Mod. & Temp.* 3.—*Parents, &c.* 15.—*alſo*, PLAINNESS.

SLAVE-TRADE AND SLAVERY, P. 176 to 180.

If any member of the ſociety be concerned in the ſlave-trade, ſuch perſon to be dealt with, and not deſiſting therefrom, to be diſowned, *Slave-Tr. &c.* 3. Exhortations againſt giving any encouragement to this traffic, *id.* 4. 9.

SPEECH. *Vid.* LANGUAGE.

SPIRITUOUS LIQUORS. The too frequent uſe of them adviſed againſt, *Mod. & Temp.* 2.

STOCKS, PUBLIC, illegal dealings in. *Vid. Gaming.*

SUFFERINGS, P. 181 to 183.

Conduct under ſufferings, *Militia* 2, *2d par.*—*Suff.* 1. 2. 5.—*Tithes* 8. 19, *laſt par.* An annual appointment to be made, to collect accounts of ſufferings, and to inquire whether ſuch as bring none in, ſtand clear in their teſtimony, *Tithes* 19, *1ſt par.* 21. Recording ſufferings, *Queries* 2, *Q. XV.*—*Suff.* 3. 6. 7.—*Tithes* 9, *1ſt par.* 10. 13. 14, *1ſt par.* Friends adviſed to guard againſt paying certain mixed rates, *Militia* 2, *1ſt par.*—*Tithes* 16. to decline receiving the overplus of diſtraints in a different ſpecies, *id.* 17.

And vid. MEETING FOR SUFFERINGS. TITHES.

SWEARING. *Vid.* OATHS.

T

TALE-BEARING. *Vid. Defam. & Detr.* 1, 2. 6.—*Queries* 2, *Q. III.* 3, *Q. II.*

TAVERNS, not to be frequented unneceſſarily, *Cond. & Converſ.* 3.—*Mod. & Temp.* 2.—*Queries* 2, *Q. VI.*

And vid. PUBLIC-HOUSES.

TEMPERANCE. *Vid.* MODERATION AND TEMPERANCE.

TESTIMONIES of denial or diſunity. Such teſtimonies may be iſſued, though the offenders cannot be found, *Monthly Meet.* 7. but in all caſes where acceſs can be had to the party, a copy of the teſtimony is to be delivered to ſuch perſon, *id.* 8. Teſtimonies of denial not to be read at the cloſe of meetings for worſhip, *ibid.* Are to be recorded, *Diſcipl. &c.* 1, *2d par.*

And vid. Monthly Meet. 12, *3d par.*—*Wom. Meet.* 6, *Art. VII.*

——— concerning deceaſed miniſters. *Vid. Monthly Meet.* 13.

TITHES, P. 184 to 194.

General exhortations to faithfulneſs, *Tithes* 2 *to* 7. Againſt paying or receiving impropriate tithes, *id.* 14, *laſt par.* 18. Advices againſt connivance or colluſion, *id.* 6, *towards the end.* 9, *laſt par.* 13. 14, *1ſt par.* 15. The ancient teſtimony of friends againſt tithes, to be punctually upheld, and the unfaithful dealt with, *id.* 1. The unfaithful, after due admonition, not to be admitted into meetings for buſineſs, or to collect, and ſuch as perſiſt, to be further dealt with, *id.* 18, *laſt par.* 22. None to impoſe themſelves as preachers, who are not faithful againſt the payment of tithes, *Min. & Eld. &c.* 7, *laſt par.*

And vid. SUFFERINGS.

TITLE-DEEDS. *Vid. Queries* 2, *Q. XV.*—*Records* 4. 5.—*alſo*, DECLARATIONS OF TRUST.

TRADE, P. 195 to 200.

General advices to thoſe concerned in, *Trade* 1. 2. 3. Advice againſt raiſing a fictitious paper-credit, *id.* 6. Such as fail in paying their juſt debts, to be dealt with, and how, *id.* 9, *laſt par.* 11. *And vid. id.* 10. 4. 5. Moderation in trade, &c. recommended, *Cond. & Con-*

verſ. 7.—*Covetouſneſs* 1. 4. 5.—*Mod. & Temp.* 3.—*Queries* 8, *Adv. II.*—*Trade* 7. 13.

And vid. Slave-Tr. &c. 1. 2. 3. 4. 7. 9.—*War* 3. 6. 7.

TRUSTEES, not to be urged to refer matters, when the property is not their own, to arbitration, *Arbitr.* 8. Exhorted to a faithful diſcharge of their truſts, *Trade* 11.—*Wills, &c.* 4.

And vid. Wills, &c. 3.—*alſo*, DECLARATIONS OF TRUST.

W

WAR, P. 201 to 204.

Exhortation to maintain the teſtimony againſt bearing arms or fighting, ſtrictly and carefully, *War* 1. not to ſeek or accept profit by any concern in warlike preparations, *id.* 3. Any members of the ſociety who may be concerned in privateers, letters of marque, or armed veſſels, or in fabricating or ſelling inſtruments of war, to be dealt with, *id.* 5. 6. 7.

And vid. MILITIA.

WILLS, EXECUTORS, AND ADMINISTRATORS, P. 205 to 207.

Recommendation to make wills in time of health, *Queries* 8, *Adv. VI.*—*Wills, &c.* 1. 6, *1ſt par.* to employ ſkilful perſons in drawing the ſame, *id.* 6, *laſt par.* and to appoint guardians to children, *id.* 2. Advices to executors, &c. *id.* 4. 5. 6, *laſt par.*

WOMEN'S MEETINGS, P. 208 to 211.

Y

YEARLY MEETING, P. 212 to 216.

Its inſtitution, *Yearly Meet.* 1. members, *id.* 6. Time of holding it, *id.* 2. Manner of conducting the buſineſs in ſeveral particulars, *id.* 11. 12. 13. 14.—*Appeals* 2. 3. 5. 10. 4.—*Meet. for Suff.* 5. 9. *And vid.* EPISTLES.

YEARLY MEETING OF WOMEN FRIENDS. *Vid. Wom. Meet.* 4. 5.

———— OF MINISTERS AND ELDERS. *Vid.* MEETINGS OF MINISTERS AND ELDERS.

YOUTH, P. 217 to 220.

CORRIGENDA.

P. 18. *l.* 8. *For* enſnared *read* inſnared.
22. *margin. After* Mod. & Temp. *inſert poſſ.*
96. *margin. For* Tim. v. 22. *read* 1 Tim. v. 22.

6. *l.* 8. *Omit* that.
35. *l.* 13. *For* were *read* was.
50. *l.* 7. *For* inducements *read* an inducement.
l. 14. *For* ſuch *read* thoſe.

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